

THE LUTHERAN

“Stand fast in the liberty wherewith Christ hath made us free”

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FOREIGN MISSION BOARDS CONFER

Sioux Falls, South Dakota, Congregation Entertains Annual Meeting
By Milton J. Bieber, D.D.

DURING two crowded days, March 20 and 21, a number of consecrated men and women met in a spacious "upper room" in the beautiful First Lutheran Church (Norwegian), Sioux Falls, S. D., Dr. H. J. Glenn pastor. "They were all with one accord in one place." They had but one thought, one prayer, one purpose—to carry out the Great Commission of Jesus Christ.

These persons represented almost the entire Lutheran Church in North America except Missouri, and met under the designation of

The Lutheran Foreign Missions Conference of America

This was the twenty-first annual convention of the Conference and the fifth west of the Mississippi. The groups represented were: The National Lutheran Council, Augustana Synod, Norwegian Lutheran Church, American Lutheran Church, Lutheran Free Church, Santal Mission, United Danish Church, Lutheran Oriental Mission, United Lutheran Church.

There were between fifty and one hundred delegates and visitors attending the day sessions; and congregations filled the church Sunday and Monday evenings—when, respectively, Dr. T. O. Burntvedt of Augsburg Seminary, Minneapolis, president of the Lutheran Free Church, and Dr. A. R. Wentz, Gettysburg Seminary, alternate on the Executive Committee of the Lutheran World Convention, Lutheran delegate to the Madras Conference of the International Missionary Council, brought inspiring messages. Dr. Burntvedt struck the high note of the convention in his burning message on the promise of Jesus—"Ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth."

Dr. Wentz, in his very interesting presentation of the Madras Conference, stated that it was the third gathering of world church leaders within recent times, but this one was exclusively missionary. The Conference lasted eighteen days in December 1938. It met in Madras, India, was attended by 470 delegates, from 70 nations, from every race except American Indians. It was composed of young people, averaging 35 years—none over 60; more than half were from other races than white, and every major denomination was represented except Roman and Greek Catholic; one-tenth were Americans, two of whom were Lutherans—Dr. Wentz; and Mrs. O. A. Sardeson of Chicago, member of the Board of the Women's Missionary Society of the U. L. C. A. A Lutheran bishop, Dr. Sandergren of South India, presided at one of the sessions; 48 Lutherans attended; Africans were present for the first time at a world church gathering. The Indians and other races asked for a *Christianity adapted to their national culture and aspirations*. Whether Germans, Japanese, Chinese, or others, they were all one in

Christ Jesus. The official language was English, though 117 different languages were represented; 82 women attended.

The Day Sessions

at Sioux Falls extended from 9.00 A. M. to 12.00 M. and from 2.00 to 5.00 P. M., opening and closing promptly. Thirty minutes were allotted to each paper and address, and thirty minutes for discussions, each person to speak but once in discussion and for five minutes only. All papers were of a very high order and elicited keen and animated discussions and questions. Each session began with devotions—and all sessions reserved periods for business.

The first period on Tuesday was devoted to group meetings on: "Financing Foreign Missions at Home and Abroad." Dr. George Drach, general secretary, Board of Foreign Missions, U. L. C. A., and editor of *The Foreign Missionary*, led the Board members and officers. Dr. Luther Gotwald, missionary to India on furlough, the missionaries; and Miss Nona Diehl, executive secretary of the Women's Missionary Society of the U. L. C. A., had charge of the women.

Papers—Addresses—Persons

The officers of the Conference, who constitute the Executive Committee, had prepared an unusually well-balanced, comprehensive, world-embracing program. All speakers were men and women of distinction in the church. Dr. Ralph H. Long, New York City, director of the National Lutheran Council and member of the Executive Committee of the Lutheran World Convention, had the first address of the Conference on: "Foreign Missions in Relation to the Lutheran World Convention." . . . The Rev. F. E. Pietz (A. L. C.), superintendent of mission work in New Guinea, Australia, gave an illuminating paper on "Christianizing New Guinea." . . . "The Missionary Crisis in China" was graphically depicted by Dr. Erik Sovik (N. L. C.), professor at Lutheran Theological Seminary, Shekow, Hupeh, China. . . . The Rev. A. Lundeen, Minneapolis, Field Secretary of the Foreign Mission Board of the Augustana Synod, presented some interesting "Glimpses from Foreign Fields." While missionary in China he was held by bandits for two months in 1922. . . . Dr. E. Poppen, president of the American Lutheran Conference, in his sprightly way, spoke on "Foreign Missions in Relation to the Whole Work of the Church."

Dr. H. J. Glenn, the genial pastor of the host church; the Rev. J. Lambertus (A. L. C.) of Parkston, S. D.; Dr. C. M. Kranskou, president of Augustana College, Sioux Falls, S. D., respectively conducted the impressive and heart-searching devotions. The college quartet sang several selections; and the college choir, under the direction of Dr. Carl Linblad, led the music and sang two anthems at Monday evening's service in the church.

Other noted persons who attended the

conference and took part were: Dr. C. V. Sheatsley (A. L. C.), secretary, Board of Foreign Missions, India Section; Dr. M. C. Dixon, Augsburg Seminary, Minneapolis, secretary-treasurer of the Santal Mission in India; the Rev. J. E. Granli, Minneapolis, executive secretary, Board of Foreign Missions, Norwegian Lutheran Church; Dr. M. J. Stolee, professor of missions, Luther Seminary, St. Paul, Minn., and missionary to Madagascar, 1901-07; Dr. Claus Morgan, Augsburg Seminary; and other noted officials and missionaries.

The last but by no means the least interesting session and the largest attended (Tuesday) was given over to the women. Miss Ruth Mannes, daughter of President Mannes, conducted the devotions. "The Relation of the Women's Missionary Societies to the Board of Foreign Missions" was very ably discussed in a well-prepared paper by Mrs. C. J. Nagelstad, Ellsworth, Iowa, a member of the Women's Missionary Federation of the Norwegian Lutheran Church. . . . Mrs. D. T. Martin, Minneapolis, president of the Women's Missionary Society of the Minnesota Conference, Augustana Synod, who was to have spoken on "How the Women of the Church Can Best Serve the Cause of Foreign Missions," was unavoidably detained, and Miss Nona M. Diehl ably took her place.

Officers Elected

The right man in the right place was President A. M. Mannes, Jackson, Minn., who is also president of the Norwegian Board of Foreign Missions. He was elected president of the Conference at Chicago last year and was re-elected at this convention. Dr. M. E. Thomas, one of the secretaries of the U. L. C. A. Board of Foreign Missions, Baltimore, Md., was elected vice-president, successor to Dr. Drach, who was ineligible for re-election. Dr. F. Braun, Hampton, Iowa, financial secretary of the Foreign Mission Board of the American Lutheran Church for New Guinea, was re-elected secretary of the Conference; and the Rev. A. K. Boerger, Hamilton, Ohio, secretary-treasurer, Lutheran Orient Mission, was re-elected treasurer.

The treasurer reported total receipts, \$230.58; expenses, \$164.57; balance, \$66.01.

There were twenty-one accredited delegates, of whom the U. L. C. A. Board of Foreign Missions sent the following seven: Dr. George Drach; Dr. Luther Gotwald; Dr. A. R. Wentz; Dr. F. W. Nolte, president of the Midwest Synod; Dr. J. C. Hershey, president of the Nebraska Synod (alternate, Dr. L. H. Leshner, Lincoln, Nebr., ex-president of the Iowa Synod); the Rev. A. B. Schwartz, Trinity Church, Sioux City, Iowa (former India missionary); M. J. Bieber, D.D., field missionary, Board of American Missions.

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THE AWAKENING

By ELSIE ADELAIDE KLEINSCHMIDT

MRS. STARR was seated by the window putting the last touches on her spring suit. From time to time she would glance outside. Old Mother Earth was awakening and a beautiful panorama spread out before her eyes as she took in the new-born beauty. The grass was beginning to grow. Soon the fields and pastures would be green and the hills no longer sere. The grass would cover all if we let it work unhindered. A host of golden daffodils growing under the trees were nodding and dancing in the breeze. Fuzzy pussy-willows, about the first to brave cold spring winds, were blooming. Trees would soon burst in bud and blossom. Surely the poet felt his humbleness when he wrote, "Poems are made by fools like me, but only God can make a tree."

Out of the bosom of the earth bounty and beauty were returning. Old Mother Earth remembers and fails not. Spring was here and again, as has been done for centuries, hope and faith and courage are born anew in the hearts of mankind.

A knock on the door interrupted her meditation.

"How do you do, Mrs. Starr? My husband wanted to see Mr. Starr, so I came along. It is such a beautiful day."

"I'm glad you did, Mrs. King. Take this chair by the window. Isn't that a pretty view?"

"Indeed it is, Mrs. Starr. You have such a pleasant home."

Mrs. King had said the correct thing. The home was pleasant in neatness and common comfort. It had an atmosphere of hospitality and culture. It was not modern; even some so-called necessary furnishings and equipment were lacking.

"I see you are busy," and Mrs. King glanced at the garment on the chair. Don't let me hinder you from resuming your work."

"It's just about finished," explained Mrs. Starr as she took up her sewing.

"A new spring suit; and isn't it stylish?" praised Mrs. King.

"I would hardly call it that," Mrs. Starr laughingly remarked. She thought how accurately she had figured to get it out of the two old coats. Thanks be to good material and her ingenuity. Aloud she said, "It does look presentable and will have to do."

"Oh dear me, I do so want a new suit," sighed Mrs. King. "My last year's suit is out of style. Marjorie thinks she needs a new party dress. Joe wants hiking boots to go on a trip with some school chums. With all the extra expense this winter we have gotten behind on our church pledge. I just came across the Mission Appeal Pledge. I found it under some books in the library. We had forgotten it. There were the self-denial envelopes for the Lenten season and the special Easter offering. Marjorie is delinquent in League dues. Then there is this and that appeal by the respective boards of the church in general until the needs become a burden to church members. Sometimes I do think the church begs too much, don't you, Mrs. Starr?"

"Maybe so," answered Mrs. Starr, "but that is the fault of us, the church members and so-called Christians. If religious pledges mean anything to us, we should practice them, even at the risk of unpopularity by wearing a remodeled suit. To me my church pledge means the same as my personal note would. We recognize our obligations to everything else, why not to the church? If we church members do not give of our time and means, the church cannot exist. Plans to send pastors to preach and minister to those in isolated districts in our country and foreign lands will fail.

That reminds me of a wonderful letter I received from a family in the cold northwestern part of Canada. Before Christmas I got a little extra money. The part that I laid away for the Lord I sent to this family. Let me read the

letter to you," and she hurried into the next room to get it. When she had finished reading it Mrs. King's eyes were moist with tears.

"I really can't realize such poverty and courage going hand in hand, and poverty caused by reversed circumstances. Not to be able to send a Christmas greeting to their beloved pastor two hundred miles distant for want of a postage stamp, is certainly sad. That was self-sacrifice on your part, Mrs. Starr," said Mrs. King as she made a mental survey of the room.

"Oh, no, I wouldn't call that self-sacrifice," answered Mrs. Starr. "I told you it was some extra money. I only gave a part, that is what we always do. We lay aside a certain portion of all our income for the Lord's work and the needy. We must budget accordingly for our own expenses and obligations with the remainder."

Mrs. King looked puzzled. "You say you lay aside a certain portion for the Lord's work first, and then you can get what you want with the balance?" she asked.

"Oh no, not always what we *want*, but generally what we *need*. Sometimes one must define *want* and *need* very accurately. That is up to the individual," explained Mrs. Starr.

* * *

A cheery whistle was heard and in rushed a healthy, happy boy of twelve years, home from school. So exuberant with joy was he that he did not at first notice his mother's visitor.

"Oh, mother!—How do you do, Mrs. King," stammered Charles, very much embarrassed about his noisy entrance.

"That's quite all right. I like to see boys happy. By the way, Joe wants to know if he should sign you up for the coming hike?"

Charles looked at his mother hoping she would answer for him. She seemed so busy with her sewing that he wondered if she had heard Mrs. King's question. He looked down as if he were studying his shoes.

"Oh, the hike," he said, looking up. "I won't go; but please tell Joe," and his face brightened, "I'll be on the ball team."

Not being able any longer to keep the good news he pulled out of his pocket a silver dollar. "Mr. Mitchell paid me for the spading. Now I can get my hat; and am I glad!" He tossed the coin high and deftly caught it.

"Wouldn't you like to go on the hike?" queried Mrs. King.

"Yes, sure I would, but I can't," answered Charles. He turned to his mother and asked for change for his dollar.

"I want to put away a dime before I forget or spend it."

"You'll find change in my purse and then you had better start your evening chores," his mother advised him.

Soon Charles was heard outside whistling the old, familiar hymn, "Count your blessings, count them one by one. Count your blessings, See what God has done."

"I really think he is counting them," thought Mrs. King. "How did you accomplish it, Mrs. Starr, to make your boy see his duty in Christian giving?"

"By example, mostly. Our children are human, like others. No sprouting of wings yet," she laughingly remarked. "They, too, get impatient about doing and wanting things we *know* they can't have. Sometimes they think they can't give a share of their earnings. We tell them when the Lord stops giving to them they may stop too. We feel children must be taught to give. When they are grown they will be educated in consecrated giving. Christians must do what they set out to do. It doesn't just happen."

"That is my summons. Mr. King is ready to go," Mrs. King remarked on hearing the auto horn. "Good-by, Mrs. Starr, I'm glad I came. I have had a pleasant and beneficial visit."

"Thank you; good-by and come again," answered Mrs.

(Continued on page 23)



THE LAST SUPPER

THE UNNAMED HOSTESS

By MARGARET A. J. IRWIN

TO HER
HOUSE
THE
MASTER
CAME

A FEW DAYS ago, I was going over some old books. Here and there I found a childhood favorite and dipped into it with real pleasure. One of these was a book I had forgotten entirely. It was called, "The Mary Frances Housekeeper." In it a mother paper doll instructs her paper offspring in the duties of a good housewife. As I glanced through the book, I came to a page where she had listed the duties of a hostess.

The stilted formality of the rules would hardly appeal to my generation, and still less, I am sure, to my daughters; yet the idea they embodied is as old as civilization—older than what we know as civilization. The outward forms of hospitality may vary: its essence is ageless.

From the definitely dated book of my childhood, I turned to the one really ageless Book we know. Some of the hostesses mentioned there passed before me. The ones we all know—Sarah, Mary and Martha—were there. Then I came to one that comparatively few people know. She is the unnamed hostess of the New Testament—the hostess of the Upper Room.

She is not mentioned in the Biblical narrative, except, possibly, in connection with a visit of Peter to Jerusalem when he stopped at "the home of Mary, the mother of John, whose surname was Mark." Yet this may not refer to her at all, for another tradition makes her the mother of John, the beloved disciple.

According to fourth century tradition, which appears to be fairly ancient in origin, her home provided the setting for some of the most important events in the Passion of our Lord and the birth of the Christian Church. It was in her home that the Lord's Supper was celebrated. There the disciples returned in hideous fear after the crucifixion, only to have their fear turned to joy by the coming of Jesus, despite the locked doors. There Thomas had his unbelief turned to faith. There the little band waited to go out to the Mount of Olives for the Ascension of Our Lord, and thither returned to wait once more until the Holy Spirit should come upon them. In the same upper room the miracle of Whitsunday occurred. To her home came the apostles whenever their mission brought them to Jerusalem. Indeed, Epiphanius refers to her house as "the little church of God."

Her anonymity gives us a picture of the perfect hostess. She puts her guests' comfort before any other consideration. Unlike many, she is not entertaining to show off her own accomplishments. This was no Martha, fretting and fuming

about details. Nor was she a Mary, absorbed in spiritual things to the neglect of her guest's necessities. Rather, we feel her quiet competence in handling the affairs of her household so that others should be free to think of higher things than food and drink.

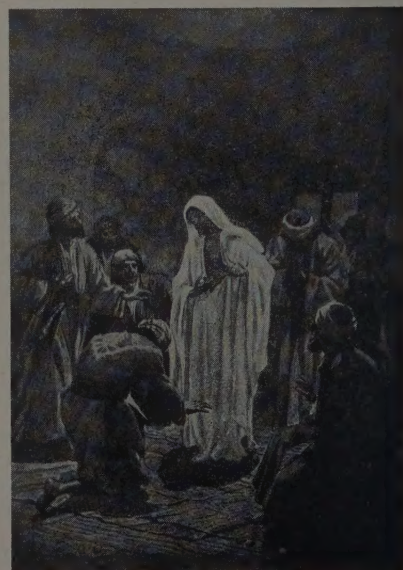
She had doubtless entertained the faithful who came to Jerusalem for the Passover, before the year which brought Jesus and His disciples to keep the feast in her upper room. Modern Christians are sometimes called upon to give shelter to fellow-believers when church conventions are in session. The Passover season in Jerusalem was a church convention par excellence. It was a sort of family reunion where those from far places returned to the Holy City to renew their allegiance to the heart of Judaism. To those at Jerusalem, the strangers brought glimpses of the world beyond the city walls. They were welcome, if only as human travel magazines. They also left with their hostess the skin of the lamb used in the celebration of the Passover, which may have commended them to some women.

Yet we feel in this Jewish matron a stronger motive than curiosity, love of excitement, or desire for gain. Not only the sacrifices made in the temple, but the supper which followed were religious in nature. The hostess who supervised the details of the meal was a sort of priestess, observing scrupulously the time-honored ritual. The only deviations from the ancient usage at the Lord's Supper were made by our Lord. Those who served at His table adhered devotedly to the customs decreed in the *Mishnah*.

It is not hard to picture the little family preparing for the feast. Already Jerusalem had put on its festive dress. Bridges had been repaired, wayside sepulchres had been painted white that pilgrims coming to the feast might see them and avoid contamination. Here in their own house, the upper chamber, quieter than the usual ground floor guest room of most Jewish houses, had been swept and garnished with fresh rushes. The father of the house had searched with a lighted candle all the corners where leaven might be concealed.

The storehouse had been well stocked with wine, since each member of the company must drink at least four large cups. A new pomegranate spit had been procured for roasting the lamb. The bitter herbs had been ordered and the stores of salt and vinegar for dipping them checked. Perhaps the char-oseth, a sort of relish made of chopped dates and raisins marinated in vinegar, had been set aside to season.

Any servants who had not previously served at the Paschal feast had been carefully instructed in their duties. They knew



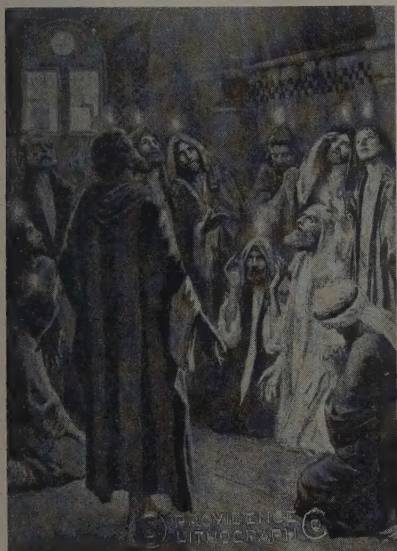
JESUS SPOKE TO THOMAS

when to bring the wine for the blessing, when to offer the bowls for the hand washing, when to bring forward the Paschal table. They understood that they were to remove the dishes while the history of the race was being recounted by the head of the company, and to bring them back for the feast itself. In the many details of the serving, which the mistress of the house regarded as a service as well, they were letter-perfect.

The only thing left to do was to bake the unleavened bread. For this the water must be brought from the well by the head of the household. Going earlier than most of the citizens, he met the disciples entering the city, and received Jesus' message that He would take supper at his home.

When the "goodman of the house" returned to his wife with the news, it is probable that she was pleased, for whether or not she was already a Christian, Jesus was a prominent figure of the day. Less than a week before the crowds had been wild in their demonstrations of esteem. Now He was to abide at her house. She was pleased but not flurried. The same hospitality which would have been offered to the least of the Passover pilgrims was ready for Him. Her preparations were adequate; they did not need to be supplemented at the last minute. She was efficient; she could be calm.

The perfection of her hospitality is shown by the grief-stricken return of the bewildered disciples on Good Friday evening. Strangers in a strange city, their world was in ruins. Stumblingly they turned to the only shelter where they could be sure of a sympathetic reception. Here they found an oasis of quiet peace. This motherly Jewish woman and her husband gave them a place where they could



THE DAY OF PENTECOST

feel secure despite the persecutive spirit of their aroused fellow religionists and nationals.

Little by little the original band was increased. Mary, the mother of Jesus, came with John, and doubtless others joined them. The length of their sojourn grew as well. At first they were commanded to stay until the Ascension, then until Pentecost. When the day of Pentecost arrived, there were 120 of them in the Upper Room.

Almost any hostess would be completely upset at having to care for such a group for an indefinite period, even if they purchased their own food. So perfect were her arrangements, however, so inconspicuous the machinery of her household, that the New Testament writers never thought to mention her existence.

Their silence permits our imaginations to read into her character what they will. For my part I see in her the perfect Christian hostess. I see in her home a home where Christ is the center of all living, where guests are always welcome, where material needs are met so invisibly that they do not distract from things of the spirit, and where all are free to be their best. Whether the furnishings of such a home are Oriental, Victorian or Modernistic, its hospitality belongs to no period, but to all ages.

GRACE TO LIVE THEREIN

By the Parsonage Lady

"WHAT MAKES it hard for me," Sandy confided across the meat counter, "is my wife." The conversation had passed from the weather and Hitler's latest speech to the matter of personal incomes. And it was not losing interest to the "innocent bystander" as quite definitely domestic affairs came under discussion.

"Every so often," he explained as he added the cost of meat and fish and butter, "she gets fed up. All fed up, because there isn't money for the things she wants."

"A woman's place is rather a hard one," I ventured to suggest. "All of us get fed up about something, the lack of money, or our husband's boss, or where we have to live—"

He was interested, but puzzled.

"It's because the job isn't ours," I hurried on. "Don't you see? All we can do is stand on the side. We're helpless. And it's hard to keep from being 'fed up' sometimes."

Nonetheless my sympathies at the moment were with Sandy, and with all the other husbands who suffer under their wives' outbursts against the circumstances of married life. His words brought to mind an awkward scene of the year before.

Mr. A. was late for supper. The children were tired and hungry. Moreover there were guests.

At last he came, an hour and a half late, tired from working overtime, and sincerely sorry.

The children were cross and quarreling. It had been hard to keep the food warm. Mrs. A. let loose her accumulated resentment and it mounted dangerously near to anger. The boss had no right to make such demands! He should hire more help! He didn't pay enough anyway! Mr. A. was too willing to be the goat! He should have had a better job a long time ago!

Mr. A. washed his blackened hands and put on a clean but faded coat. He tried to explain that the work was just there, it wasn't the boss' fault. What he did not try to explain was written plainly enough in the lines of his face and the stoop of his shoulders: with a family to support a man cannot walk away from a job even if he might wish to do so.

Perhaps there was a similar scene in many homes that very night. There easily could have been. It matters little whether a woman is married to rich man, poor man, merchant or chief. She may be the wife of a farmer, a mill hand, a doctor, yet at times she sees in her husband the cause of all her hardships. It is he who thwarts her ambition, who humiliates her, who sets a barrier across her path.

Sandy called it being "fed up." Alice Freeman Palmer called it "woman's restless hunger." One could find other expressions for the same kind of situation as other writers have commented upon them.

It is a beating against life itself. It is futile. It is self-destructive. Until we conquer it the happiness we look for in marriage cannot be known.

Mrs. Palmer once wrote to a friend who was about to be married: "Learn to control the woman's restless hunger. Let it only make you more sympathetic and strong. Sympathy is the great want of the human heart, man's heart as well as woman's. You must teach him how to sympathize in the broad sense with you, and to let you sympathize with him in the little as well as the great things. Then you will always feel that you are bound up together, that everything you do is full of the other. That, I think, must be being married."

To be always for each other and never *against*, that must be our aim, our prayer. It is difficult. How constantly we need the prayer in the marriage service, "Grant them grace to live therein according to Thy Holy Word—"! It is most comforting to realize that divine grace is truly available.

TO EASE THEIR TASKS

Church Provides Summer Conferences for Its 73,000 Sunday School Teachers

By ARTHUR H. GETZ, Secretary

A VAST ARMY of Christian workers—almost 73,000 Sunday school teachers and officers—will take their accustomed places next Sunday in the congregations of the United Lutheran Church. They will conduct the worship services as usual, will teach their classes as they do each week, and will perform all their other tasks according to custom. No public tributes will be paid them because of the service they will be rendering; and few individual expressions of appreciation will be voiced. And yet the tasks which will be performed by these Christian workers will be of such great value that their services will bear fruit throughout all eternity.

It has become all too common to criticize Sunday school workers and leaders in the church's organizations. Indeed, it is true that some teachers come to Sunday school unprepared; that some teachers do consider their teaching work an unpleasant burden; that some organization officers have accepted their positions because of the glory they thought would go with the holding of an office in the church. But such people are in the minority. The overwhelming majority of Sunday school teachers, officers, and organization leaders have accepted their tasks as a blessed opportunity to render Christian service. With the exception of a relatively small percentage, our church workers are in earnest about faithfully discharging the duties entrusted to them. But they need help in performing their tasks, and they are becoming increasingly conscious of the fact that they are greatly in need of help. They know that the work which they are to do in the Kingdom of God requires training, and they are earnestly seeking for the guidance and the training which will enable them to make a vital contribution to the Christian development of those who come under their leadership care.

This help which our devoted church workers so earnestly desire is being made available by our Church. More summer schools will be conducted under the auspices of the United Lutheran Church this coming summer than in any previous year. These schools are scattered throughout the length and breadth of our land, so that a school is accessible to workers from almost every section of our far-flung Church. The programs have been so planned as to afford the utmost practical help in assisting leaders to carry on their work.

Testimony Given

If anyone were in doubt concerning the value of summer schools for church workers, the testimony given by those who have attended such schools in past years would soon convince him of the value of such enterprises. Summer school students enthusiastically speak of faith that was strengthened, of new materials with which they became acquainted, of new methods they learned for the performance of their tasks, of spiritual growth attained, of convictions that were strengthened, of attitudes that were purified, of devotion that was deepened, of guidance that was given to life, of lasting friendships that were formed. At our summer schools decisions are reached to enter the ministry or the diaconate, or faithfully to serve God through some other channel of service. Those who really know our summer schools cannot doubt their value for the individual worker and for the entire Church.

Goals of Schools

The serious purpose of the summer schools may be learned from the programs of these schools. One school states its

aim is: "To encourage, inspire, and develop the lay leadership of congregations through a week of Christian fellowship and intensive Christian training." Another school states that its week of Christian fellowship and recreation will afford: "New insights, new vision, and new consecration that will insure you of a spiritual experience of the highest order." A third school stresses that its program includes: "Educational opportunities for local church leaders, Sunday school workers, vacation and weekday church school leaders, missionary society members, parish workers, Luther Leaguers, pastors, and laymen." Another school has adopted as its motto: "A leadership school dedicated to the purpose of preparing a trained leadership for the whole work of the whole Church." Still another school says its aim is: "To discover leadership, to train leadership, and to link leadership to the Church." Every last school that is conducted under the auspices of our Church has as its final purpose the development of the individual leader in such a way that he may make his life count for more in the promotion of the work of God's Kingdom.

Help Afforded

The practical helpfulness of the schools, not only for Sunday school teachers but for all church workers, is probably best indicated by the variety of courses that are offered. A few of the courses offered by various schools are the following: A Study of the Old Testament; Understanding Our Pupils; Christian Worship; Jesus and His Teachings; Guiding the Religious Growth of Primary Children; Understanding Youth; The Christian Message for Our Present-day World; How to Administer the Sunday Church School; Guiding the Religious Growth of Juniors; Methods and Guidance for Youth; The Christian Message for Our Present-day World; Missionary Education in the Church; The Growth of Christian Personality in Childhood; The Use of Dramatics in Christian Education; Story Telling in Christian Education; Developing a Program of Parent Education in the Church; The Church Through the Centuries; The Church Worker and His Bible; Visual Education in the Program of the Church; A Study of the New Testament; Building a Total Intermediate Program; A Background Course for Teaching a World Mission Subject; Ways of Teaching; The Church Worker and His Personal Life; A Study of the Christian Leader; The Church Worker and His Progress; Great Personalities in American Church History; Our Church and People in India; Studies in the Acts of the Apostles; How to Administer the Work of the Church; Financing the Work of the Church; Government and Social Trends and the Church; A Study of the Teachings of the Pauline Epistles; The Christian Task Abroad. These titles have been taken from the programs of five schools conducted last summer. If the course titles of all schools were listed, the variety of courses would of course be still more impressive; and if a list of courses offered by all our schools over a period of several years was compiled, it would be discovered that courses had been offered to meet practically every church need.

Most of the courses offered at summer schools afford those who enroll the opportunity to earn leadership training credits in either the First or Second Series leadership training work. After four First Series credits or ten Second Series credits, properly distributed, have been earned, a Certificate of Progress is awarded, thus recognizing the improvement in leadership which has taken place.

A Vacation with a Purpose

Lest anyone conceive the erroneous idea that attendance at summer schools is a drudgery, we hasten to say that summer schools afford an opportunity for a most enjoyable vacation. The daily schedule always provides ample time for all kinds of recreation. Boating, swimming, fishing, hiking, baseball, tennis, volley ball, sightseeing trips, horse-back riding, golfing, and a great variety of other forms of recreation are all on the programs of our schools. Those who want to be active during their vacation period will find something definite scheduled for every minute of the day, while those who prefer a quieter and less active vacation will find ample opportunity for relaxation.

This Year's Schools

Nineteen schools are being planned for this summer. A list of these schools and their dates is herewith given. In each instance the date of the school is given first, then the name of the school, the sponsoring agency, and the name and address of either the dean, chairman, or the registrar of the school. All further inquiries concerning the schools should be referred to the deans, chairmen, or registrars.

June 18-?, *Manitoba Synod School* (rural congregations), sponsored by the Manitoba Synod, the Rev. E. G. Goos, Dresden, N. D.

June 23-30, *The Summer School of the Ministerium of Pennsylvania*, at Paradise Falls, Pa., sponsored by the Ministerium of Pennsylvania, the Rev. Francis R. Edwards (Registrar), West and Cherry Streets, Shenandoah, Pa.

June 25-30, *Camp Washunga*, sponsored by the Kansas Synod, O. W. Ebright, D.D., 206 West Seventh Avenue, Emporia, Kan.

June 25-?, *Saskatchewan Province School, Manitoba Synod*, the Rev. E. G. Goos, Dresden, N. D.

July 1-7, *Summer School for Church Workers, at Blue Ridge Assembly Grounds, N. C.*, sponsored by the North Carolina, South Carolina, Georgia-Alabama, and Florida Synods, P. D. Brown, D.D., 1330 Laurel Street, Columbia, S. C.

July 9-?, *Alberta Province School, Manitoba Synod*, the Rev. F. W. Lenz, Hay Lakes, Alta., Canada.

July 16-22, *Long Lake Summer School, Illinois Synod*, the Rev. David R. Kabele, 4714 Oakton Street, Miles Center, Ill.

July 16-23, *Greenlake Summer School, Wisconsin Conference of the Northwest Synod*, the Rev. Garrett F. Genszler, 1402 Main Street, Marinette, Wis.

July 17-23, *Lakeside Summer School, Ohio Synod*, the Rev. Paul R. Clouser, 124 W. Findlay Street, Carey, Ohio.

July 17-23, *Summer School for Church Workers, at Hood College, Maryland Synod*, the Rev. R. C. Sorrick, 313 S. Ellwood Avenue, Baltimore, Md.

July 18-23, *Lutheran Summer School for Church Workers, at Oakwood Park on Lake Wawasee, Indiana and Michigan Synods*, A. H. Keck, D.D., 1348 West Fifth Avenue, Gary, Ind.

July 23-28, *Thiel Summer Assembly, at Thiel College, Pittsburgh Synod*, the Rev. P. W. Seiberling, 100 N. High Street, Zelenople, Pa.

July 23-30, *Lutheran Lake Camp, Central Conference of the Northwest Synod*, the Rev. Milton A. Haker, 404 Newell Avenue, Lindstrom, Minn.

July 29-August 4, *Lutheran Summer School for Church Workers, at Silver-Bay-On-Lake George, New York Synod*, the Rev. Paul C. White, Ph.D., 39 East 35th Street, New York, N. Y.

July 30-August 4, *Midland Assembly for Church Workers, Nebraska Synod*, the Rev. Thomas D. Rinde, 1643 N. Nye Avenue, Fremont, Nebr.

July 31-August 6, *Lutheran Church Summer Assembly, at Massanetta Springs, Virginia Synod*, J. Luther Sieber, D.D., 352 Church Avenue, S. W., Roanoke, Va.

August 13-20, *Camp Brereton, Manitoba Province, Manitoba Synod*, the Rev. E. G. Goos, Dresden, N. D.

August 14-26, *Nawakwa Lutheran Leadership Training Camp, The Parish and Church School Board, Miss LaVene Grove, Camp Nawakwa, Biglerville, Pa.*

August 27-September 1, and September 1-4 (two sections, Second Series and First Series studies respectively), *Luther League Leadership School at Pinecrest Dunes Camp, sponsored by the Brooklyn, Long Island, Westchester and Connecticut Luther Leagues*, the Rev. Luther F. Gerhart, 4714 Glenwood Street, Little Neck, L. I., N. Y.

A Good Investment

Many congregations and church schools send official representatives to one or more of the summer schools, paying all or part of the expenses, and giving definite instructions concerning courses that are to be studied. These workers then bring back the information which they learned, the skills which they acquired, and the inspiration which they received, and share it all with other workers in the congregation. In other cases devoted workers who are eager to find practical helpfulness in carrying on their Christian tasks pay their own expenses at summer school. In every instance, the cost is nominal, and whether the expenses are paid by a congregation, a church school, or an individual, the amount of money and time spent in attending a summer school proves to be an investment which brings large returns in the months that follow. The returns cannot be counted in dollars and cents. They are too valuable for that. The returns paid by summer schools must be counted in terms of quickened faith, deepened convictions, spiritual growth, increased knowledge and skills, and renewed joy in Christian service.

THE 1937 parochial reports from the congregations of our Church reveal a shrinkage of 10,000 in the Sunday school enrollment. There was a shrinkage of 10,000 in the regular classes and 1,000 in the Cradle Roll, and an increase of 1,000 in the Home Department. Is the decrease due to decreasing population in our communities? Or is it a sign of decreased interest and effort in trying to reach the unreached?

—C. H. B. Lewis.



IN THE WORLD'S EYE

Julius F. Seebach, Philadelphia, Pa., "Paragraphs"
Men, Movements, and Occasions About
Which People Read

When the Strains of Handel's "Messiah" Flowed out from Lindsborg, Kan., on Easter night, it was the latest echo from the beauty of that oratorio as raised by a homesick group of Swedes of that border town in 1882. To Lindsborg, settled by Swedes in 1860, came Carl Swensson, a young Lutheran pastor, in 1882, and found the people of this frontier hamlet poverty-stricken and forlorn. As a part of his ministry he induced them to gather and rehearse "*The Messiah*." Its harmonies so filled their empty lives that they and their descendants have been singing this oratorio every year since. Thus was born Lindsborg's famous Easter Festival, which has burgeoned into one of the noblest yearly musical events in America. For weeks before each Easter the whole town practices intensively the music of the masters—Mendelssohn, Bach, and Handel. In a community of 2,000 they have developed a choral society of 500, built a fine auditorium to house it, and organized an excellent symphony orchestra to complete and sustain the vocal harmonies. Its fame attracts the finest solo artists yearly; they are glad and proud to come. Out of a whole series of symphony concerts, performances by an outstanding *cappella* choir and other music groups during Holy Week, there rise, as mountain peaks, the surpassing rendition of "*The Messiah*" on Palm Sunday evening, Bach's "*St. Matthew Passion*" on Good Friday, and finally "*The Messiah*" again on Easter night. This demonstration of holy and worshipful joy, born of the need of homesick hearts, is something to fill all Lutherans with pride and gladness. But it is more than that—it is something to be emulated.

New York's Famous Fulton Street Prayer Meeting is losing its hallowed place of worship. For sixty years many merchants in the downtown business section have been accustomed to enter its doors during the noon hour for meditation and prayer. The site, now to be used strictly for business, has a long religious history. The buildings to be razed replaced sixty years ago an old Dutch Reformed Church which was built in 1664, and continued in active use for worship until the congregation built the present Collegiate Reformed Protestant edifice on Fifth Avenue at 29th Street. During the American Revolution worship ceased only while the British used the ancient building as a prison for captured Americans. The bell of the original church now occupies an honored place in the churchyard at the present location. The Prayer Meeting will continue its noon period of worship at a place near by.

If You Are a Girl, You Will Find that the United States is the best land in which to be born. Here your life expectancy is 64.72 years. Something seems to have been happening unfavorably in the world, for only a few years ago—before 1935—a girl's life expectancy was 68 years in Australia or New Zealand. Your boy friend, as usual, does not have your chances. In Australasia's idyllic days he could expect 65 years; now his best chance is in Denmark, with a promise of 63.3 years, for the United States offers him only 60.72 years. But even that is better than the offer of Japan—47 years to girls and 45 years to boys; or the even worse provision of India, where boys can expect only 27 years and girls need expect nothing. The only trouble with any of these calculations is that by the time we know anything about them, we no longer have any freedom of choice.

"Scrap" Has Many Significances For the World we live in. For instance, E. E. Smith, a San Francisco consulting engineer, says our country is guilty of "directly abetting war on

friendly nations," because we have shipped over 12,000,000 tons of scrap iron to other nations during the last few years. Without this traffic, "there would have been no Sino-Japanese war and no bellicose attitude in Europe." During this last January alone the U. S. exported 227,884 tons of scrap iron, of which 153,331 tons went to Japan, 26,055 to Italy, 23,190 to the Netherlands, and 11,635 to Germany. This traffic has really established a vicious circle, since the heavy purchase of our "scrap" by militaristic nations for a tremendous increase in their armaments has called forth a corresponding increase in our own. By this traffic, Mr. Smith declares, our country is being stripped "of its natural means of war defense." Which means that if we get into a "scrap," we will not have enough scrap to make the "scrap" effective.

Donora, Pa., Has Been Having an "Americanization" drive. As a result 916 aliens of different nationalities have decided to become citizens. Suitable ceremonies were held in a downtown hall, into which scores of the foreign-born crowded to take out their first papers. This program by Donora's citizens is to be heartily commended. In the March, 1939, issue of "*Current History*", Louis Adamic, himself an illustrious example of our naturalized citizenship, presents a stinging indictment of the "sloppiness" of the procedure usually provided for the induction of new citizens. Entrance by choice into the citizenship of a free and representative government is worthy of being impressively dramatized, not only for its effects upon the alien seeking the privileges of a new land, but also for the state that confers the honor, and finally on some sponsors of applicants for citizenship.

Wisconsin's Legislature Is Considering a bill to place a tax of \$100 on all manufacturers and wholesalers of military toys, and a smaller but appreciable tax on retailers. The revenues obtained are to be used for the public schools, presumably for education. The measure seems rather belated, for pacifism in this country has been rapidly melting away under the heat turned on by the totalitarian exaltation of the doctrine of "might makes right." The military toys to be levied on are listed as "guns, cannon and soldiers." Pistols are not mentioned (unless they are included under guns), yet these are the toys most usually to be found flourishing in the hands of the children to be educated. When public opinion some years ago condemned the film glorification of bandits and the underworld in general, the movies kept the home pistols cracking in the hands of the G-men heroes, and the children on the streets promptly shifted their enthusiasm. Perhaps the proposed addition to Wisconsin's school fund will be used to establish "the expulsive power of a new affection."

When the World Was Informed Last Year That the Bible was now "speaking in a thousand tongues," it was natural to conclude that the task of making the Bible universally vocal was about completed. At that time, however, the number of translations had already passed 1,000. But now we are informed that the road ahead is very long, or at least it is lined with many waiting tasks. The languages and dialects now in use throughout the world number 3,500. Africa alone has 800 varieties; India has 130; the Philippines, 87; Europe, 46; the city of Jerusalem alone harbors 42. While the situation offers a formidable problem to the honored guild of missionary translators, this multiplicity of languages presents no problem to English-speaking travelers, because, like the popular Greek, which had spread over the known world in Christ's time, English is the most nearly universal language of today. Only in remote places on the globe would a modern traveler fail to meet one or more of the 60,000,000 non-English who use the language for business purposes. Besides, more than 250,000,000, widely scattered over the earth, claim English as their mother-tongue—quite an advance from the paltry 20,000,000 who spoke it 100 years ago.

IS MARS ALSO AMONG THE JUST?

By RAYMOND T. STAMM, Gettysburg, Pa.

MARS! Here he is, back again, at the banquet of the Prince of Peace, straight from the outer darkness, wearing an ideological shirt of many colors: red, brown, blue and black, silver, green and white. This time he is not speechless. He can speak with the tongues of ideals, to lead astray, if possible, the elect. He assures them that his shirt is just the thing for every occasion, fresh from the style shops on the Axis; and the democracies, he says, will be wearing them too. The material is always the same, but you have your choice for the sleeves: hammer-and-sickle, crooked cross, sunburst, axe, or screaming eagle, all designed by the ancient and honorable International Brotherhood of Warmakers. But is it a *wedding* garment? Let us have a look at the tailors.

Six Types of Skilled Craftsmen

1. *People* who admit that peace is desirable but say that war is inevitable and that if you want peace you must arm to the teeth and build a navy second to none. Not even Versailles has shaken their delusion that you can gather grapes of thorns, or figs of thistles.

2. *Presidents and directors and investors* in the merchandise of death. They justify themselves by saying that "business is business." They wreck arms limitation conferences, finance dictators, arm their countries' potential enemies, and then create profitable hysteria at home; and after war has broken out they aim to prolong it, continuing to draw dividends from their investments in enemy munitions factories and to exchange war materials across the fighting frontiers.

3. *Publishers* who print lies, rumors and part truths about foreign countries; ministers of propaganda and enlightenment who proceed on the cynical assumption that if you tell a lie often enough people will believe it; readers and radio sheep who follow blindly wherever their "leaders" take them, persuaded that they are fighting for "principles" and for "religion," "home," and "country," when they are only paying the penalty for "business is business" and "cash-and-carry."

4. *Politicians* feeding on power, Marxians preaching and practicing class conflict, and blood-and-soil Bundsmen. All of them are afflicted with the singular notion that the world's only salvation is their particular *ism*; and so they stir up the witches' brew of labor strife, race prejudice and civil war.

5. *Citizens* who resist the necessary political and economic reforms, falsify their tax returns, obtain special privileges and rend the fibre of government by giving and taking bribes: all who aim to get as much as they can, for as little as they can, as quickly as they can.

6. *Christians* who are not Sermon-on-the-Mount peacemakers at home and abroad, and who deny the validity of their own rebirth by saying that "you can't change human nature" and that "there will always be wars and rumors of wars"—as if this world were governed not by God but by Fate.

These are the people who weave the garment of Mars. And who of us has not at some time or other betrayed or denied his Lord to the International Warmaker Brothers? So many are the tailors on both sides of the trenches, that, although all wars are "just" in the eyes of those who wage them, and although everybody pleads self-defense and disclaims aggression, it is most unlikely that there will ever again be a "just war." Neither side will be without guilt.

Nor can war continue to justify itself by claiming to

defend Christianity. When a senator tells us that since we all have to die sometime, we may as well do it sooner in defense of our religion, we need to raise an altogether skeptical eyebrow. The Warmakers can of course quote verses from the Bible. They tell us that Jesus commended the centurion's faith—the faith of a soldier; that He used force against the money-changers, and that He said, "He that hath no sword, let him sell his cloak and buy one." At the same time they explain away or conveniently omit to quote this: "If my kingdom were of this world, then would my servants fight," and this: "All they that take the sword shall perish with the sword."

Quoting isolated Scripture, however, will not answer either way. The same Moses who said, "Thou shalt not kill," sent 12,000 armed men to slay "every male" in Midian and some of the women and children, too. And so, on the Mount of Transfiguration it was not Moses, nor Elijah nor anyone else who would write history in blood and fire, but "This is my beloved Son: hear ye him." Now Jesus, regardless of what His followers expected Him to do, never took a human life. Reform by murder was not His way, and throughout all these nineteen centuries His greatest difficulty has been to persuade His disciples to walk in the only way that prevents war and makes peace by loving one's enemies.

"Jesus' Way" Called Impractical

All too many Christians still agree with the pagans that Jesus' way is too great a risk. They say that the Sermon on the Mount is not practicable in international relationships. What if your enemy does not respond with peace to your proffered love? Jesus answers, "If any man would come after me, let him deny himself and take up his cross, and follow me." He took that risk and went quickly to His cross; but history even now is in the process of vindicating Him: "I, if I be lifted up from the earth, will draw all men unto myself"—lifted up on the cross and in the hearts and lives of His Christians.

Looking back to Calvary, we find it easy to glory in the cross; but, trying to pierce the gloom of the future, we shrink from the possible consequences of "lifting up" our Lord and Master by praying and practicing, "Father, forgive them, for they know not what they do," and "Lord, lay not this sin to their charge." Our Lutheran faith does right to insist that Christ be the center of all our thinking and living. But how can we keep Him there—or rather, how can He keep us there—if we refuse to follow Him at this point? Can we pray the Lord's Prayer sincerely while planning to kill people in other nations who have not even injured us personally?

The essence of the cross, as Jesus calls upon us to bear it after Him, is to give oneself, even unto death if need be, for others, enemies as well as friends. War is therefore the repudiation and the absolute contradiction of the heart of our religion. Christians should think more than twice before consenting either to the Communist class war or to the race hatred fomented by those who wear shirts of more colors than Joseph's bloody coat, each imagining that he is heaven's favorite son and stirring up the fatal enmity of his brothers against himself. The "cells" and the "bunds" do not need a Christian to tell them that "history is not written in ink, but in blood," for they have long ago determined to fill their fountain pens with the blood of every man who will not have his right hand and his forehead stamped with their mark—the blood of someone else.

(Continued on page 22)



THE PHILOSOPHER'S STONE

By PROFESSOR J. W. BARKER,
Wittenberg College,
Springfield, Ohio

My hours are mine for work or play,
I budget time to read,
And write in growing youth a philosophy
of content.
Yet, too, a noble discontent, I'd write,
That longs constructively for higher ways

A SMOULDERING fire burns low. The fetid atmosphere drips its heavy odor. There are no stars, no sun, no moon, no night, no day. The eyes of avarice search within the pot for signs of the philosopher's stone. The talon-like hand of greed reaches for that unknown something which makes for mastery over men. Like Macbeth of old, the voice cries in despair, "I have thee not, and yet, I see thee still." For a lifetime, the alchemist has sought to transmute the dross into gold. Now as he goes down the western slope, he dares not pause to ask himself, "Why?" He is poor. He never saw the gold of a summer sunrise. His eyes never beheld the silver lace on a winter window pane.

But I? I am rich. I hope that this does not sound like the words of a braggart.

I am rich.

I have a house that I can call my own.

No man dares tell me that I must move away.

No man can say, "Get out, you haven't paid your rent." The house may not be new, but the sunlight streams through its southern window panes. The crumbling mortar between the stones gives but the better hold for the tiny fingers of the ivy vine.

The riches of my house are not reckoned in Oriental rugs and costly drapes. The walls are decked with the happy memories of student guests who forgot that it was time to go home.

My pantry shelves are none too full today; but yesterday my friends made merry round my board.

The flame in my old fireplace has sometimes seen the tears of defeat, but oh! it has also shed its gleam upon a lover and his lass.

I am rich.

I have a family.

No poet ever sang of greater happiness than ours. The little play place neath the old ash tree—ten years ago, it was a girl's doll house but now it is a tiny boy's garage. There is a gap through a red barberry hedge where boy and dog have passed to search for game. A book and ribboned hat lie on a bower seat. A sewing box rests by a cane-backed chair.

We are not cogs in the mill of time.

We budget our moments to suit our moods;

We grieve not for the errors of the past.

They taught their lessons,

Ours the profit for today.

Shall we worry for tomorrow?

Evil may not come our way.

Why borrow trouble when the day is young?

Today I must set pansies in a bed.

I am rich. I am young enough to lay plans for the future, but I am old enough to take the bumps of life on springs that "give" under the shock.

My careful plans have failed me sore.

I shall not rail at the futility of things.

This is not the end unless I bid it be.

I well remember, I have been down before,

And there were always ups

And ups to greater, wider breadth of view.

I thus shall live from day to day

Weaving my plans to fit my sphere.

Someone must carry the load I bear

I would not lay it on another's back.

Sometimes the far horizon beckons me.

I see the greater gold for other toil;

But still I'd serve my fellowmen

In the greatness of small things.

To some whose way I light

May come a great success,

She writes a book, he heals a pain,

He soothes a broken heart.

I bask in their reflected light

No one may know the part

I've played.

But in the sunset of life,

I'll have my memories.

I am rich.

I earn a little.

I spend a little less.

I have the necessities of life, and much of its more wholesome pleasures.

I cannot summer in the Alps—but I have seen the sunrise on the frontal range of the Rockies. I shall never own a yacht—but my little outboard motor has taken me to where small-mouth bass have risen to my lure. I did not attend the coronation of England's King—but I parked my trailer under the pines of the south shore of Eagle's Nest Lake. I did not meet the royalty of England there, but I did meet a teacher from Carnegie Tech. We traded our tobacco and our stories. We said how we'd prospered and where we'd failed.

This friend knows when to speak.

When to keep silent, too.

He and others like him are parts of my riches. They cost me nothing—they profit me much. I hope that they can say as much for me.

I am rich. I have an abiding faith in God and the ultimate goodness of man. I cannot say that faith has never wavered. Sometimes its spark is faint indeed.

Times have been, when those I loved
Have failed to understand my act.

My trust has sometimes been betrayed.

However it may have wavered, my faith has been restored when man showed his Godlikeness in his deeds.

So I would prepare myself as though to live for eternity, and I would live each day, content in the knowledge that tomorrow I shall go up the long rugged slope to the sunset.

"The winding road, the jagged hill

There lies my happy way.

I must advance, no standing still

There is no foothold here.

Let me strain upward though all earth

And air conspire impediment

To bear me deep in mire,

To burden me with fear.

Onward, I mount toward the unattained

For if I rest

I'll lose what I have gained.

Beyond the crest

The last path stretches clear."

A smouldering fire burns low. The fetid atmosphere drips its heavy odor. There are no stars, no moon, no sun, no night, no day. The eyes of avarice search within the plot for signs of the philosopher's stone. The talon-like hand of greed reaches for that unknown something which makes for mastery over men. Like Macbeth of old, the voice cries out, "I have thee not, and yet I see thee still." For a lifetime, the alchemist has sought to transmute the dross into gold. Now as he goes down the western slope, he dares not pause to ask himself, "Why?" He is poor. He never saw the gold of a summer sunset. His eyes never beheld the silver lace on a winter's window pane.

But I? I am rich.

STATUS OF SOCIAL SECURITY

By Harry Hodges

SOMETIME AGO we wrote an article for THE LUTHERAN and addressed a letter to all clergymen relative to the Social Security Act and the attempt to amend it to include the Church.

Following a meeting of an executive session of the Committee on Ways and Means of the House of Representatives on March 17, the following announcement was made:

"A number of witnesses have requested to be heard in opposition to any change in the existing law exempting religious, educational and non-profit organizations, also agricultural help and household (domestic) help, from the provisions of the Social Security Act.

"The Committee has unanimously decided that in any bill reported in respect to these exemptions there will be no change in existing law. The Committee has voted to defer any action at this session of Congress.

"This action has been taken and this announcement made at this time so that persons interested in appearing before the Committee will be saved the time, expense and trouble of so doing."

From this announcement we may feel that the matter is definitely settled at least for the present insofar as the House is concerned.

When the Committee on Ways and Means completes the draft of its Bill, there may be public hearings and the matter may come up again in the public hearings on the Bill itself and, of course, it may come up in the Senate when the Bill comes before them for consideration and action. We are, therefore, keeping closely in touch with the situation and will advise you of any developments as they may come to our notice.

It now behooves us to exert every possible effort to see that everyone engaged in religious service, whether an ordained or a lay worker, is protected under some pension system so as to be assured of an age annuity at least as adequate as that which would have been provided for such worker, through inclusion under the Social Security Act.

STUDENTS OPPOSE VATICAN EMBASSY

Muhlenberg College Chapter of Lutheran Students' Association
Addresses Resolutions to Secretary of State Hull

Whereas, according to a United Press report of March 8, 1939, issued from the Vatican City stating that Joseph P. Kennedy, United States Ambassador to Great Britain, has been appointed by the President to represent officially the United States government at the coronation of Pope Pius XII at Rome, and

Whereas we feel that this act is not in accordance with the established and recognized American principle of the separation of state and church.

Be it Resolved that the Muhlenberg College Chapter of the Lutheran Students' Association of America hereby register its disapproval of this official representation at the coronation, and

Be it Further Resolved that we urge that no further steps be taken by our government tending toward the establishment of diplomatic relationships with the Vatican, and

Be it Further Resolved that copies of these resolutions be forwarded to the United States Secretary of State, the United States Senators from Pennsylvania, and to the Representative from the ninth congressional district of Pennsylvania.

WHITSON SEAMAN,
WILLIAM RALSTON,

B. FRANKLIN LEVY,
ROBERT M. LAMPARTU,
Committee on Resolutions.

March 10, 1939.

THAT LEADS TO ANOTHER WORD

HAVE you, each member, been "faithful" in your "stewardship"? We all want a free church—free from the domination of the state and politicians. We certainly don't want it as in Russia and Germany and Italy—a dictator-controlled religion. NO! Well, Dr. Fritz Evers, whose home is in Berlin and who is pastor of Old Zion Church in Baltimore, told us in a Brotherhood meeting, that such a condition could not have happened in Germany—his beloved Germany—if there had been a free church there, instead of a state-supported and controlled church. It is pertinent for each one of us to ask ourselves: Are we doing our part to support A FREE CHURCH? so that we can worship according to the dictates of our own consciences? Christ has left us as His agents. If we are not faithful, He will take the agency away from us as not being worthy. This is serious. When we buy a pack of cigarettes for ten or fifteen cents, we pay the government six cents. How much do we pay the church? Don't complain about the officers of the church and the pastor "mentioning money." The city, the state and the government "mention it" and get it. You have a church. Help to support it and KEEP IT FREE. The man who pays nothing to the church in America is a poacher on our Christian civilization. The subject of our lesson today is "FAITHFUL STEWARDS."

E. R. McCauley.

TWO LITTLE WORDS

Dr. N. Willison, Saskatoon, Canada, Writing of Eternal Life Calls the Words "For" and "Against" Prepositions of Destiny

Luke 11: 23. "He that is not with me is against me: and he that gathereth not with me scattereth."

ALL OF US bear some relationship to Jesus; and that relationship is expressed by two little words—two prepositions. One is "for" and the other is "against." Our eternal state depends on which one of these applies to us: they are prepositions of destiny. Our Lord Himself uses them, and the pronoun He employs takes in all mankind.

You and I know what it means to be "for" or "against" a person. One of the greatest advantages of a democracy is the privilege it gives of voting for or against the men and women who offer to become our leaders. Christianity is democratic. God offers us forgiveness of sins, companionship with Jesus and eternal life through His Incarnate Son; and by His Holy Spirit He gives us the power we need to believe in His Son as our Saviour. He does not, however, force us to accept what He offers. If we vote for Christ it is because the Holy Spirit gave us the grace to do so, but if we vote against Him it is because we ourselves willed it that way.

All people, therefore, can be placed in two, and only two, groups—the "for Jesus" people and the "against Jesus" people. Let us not deceive ourselves. We cannot be on the Lord's side if we listen to Satan and employ his methods. Sometimes he may seem to be promoting our interests. In the wilderness he came with what he would have Jesus regard as helpful suggestions. The Lord was hungry and the devil offered an easy way to get bread; the Lord yearned to have people accept Him as their Saviour, and Satan indicated a spectacular way to win popularity; the Lord had come to establish His Kingdom and He could have the whole world at once if He would turn a little from the course mapped out for Him and fall down and worship Satan! Was he actually "for Jesus"? He never is, nor can we follow him and remain for Jesus. He is still telling people all over the world, in high and low places, that if they do not have what they want they should help themselves regardless of whether God approves or not. Yes, this in spite of the fact that "Man shall not live by bread alone but by every word that proceedeth out of the mouth of God"; in spite of the fact that, "Thou shalt not tempt the Lord thy God"; in spite of the fact that, "Thou shalt worship the Lord thy God and Him only shalt thou serve." Beelzebub, in the events of the text, was not "for" Jesus, and Jesus did not make use of His power in healing the man possessed of the demon.

Personal Relation Decides

Jesus, however, makes very clear: the controversy arising out of the healing related to Himself. It was no abstract religious discussion. We cannot evade Christ in our discussions, nor does any knowledge we may have of Christian doctrine prove that we are on the Lord's side. The devil himself has proved that he knows the Scriptures, but he continues to be "against" Jesus. Many people talk glibly about religion and the ethics of Christianity: about the "Golden Rule" and living the "Four-square" life. Many organizations outside of the Church of Christ boast of their lofty ethical codes and smugly insist that, with such codes, all is well. Personal relationship to Christ is for them not the first consideration. There is much said about reforms in society and loud denunciation of the people in the other class or country, but appeal must be made to law or sword! And this in spite of the fact that Jesus said: "Seek ye first the kingdom of God and his righteousness and all these things shall be added unto you." Jesus insists on an answer to the very personal question: "What think ye of Christ?"

He states the real human crisis very clearly in the words of the text: "He that is not with me is against me."

Let there be no misunderstanding. We may not evade the responsibility of doing good works, but it must be good works in the name of Christ. Even the cup of cold water in His name is commended by Him. As He went about doing good, so He trained His disciples to do likewise. The point of supreme importance is that nothing is really good in God's sight unless it is done in the name of Jesus and within the realm of what we call faith. "Without faith it is impossible to please God." Out of such faith alone can good works come, even as good fruit can only be had from a good tree. Try to imagine Paul doing what he did without the experience on the way to Damascus. While he was against Jesus he brought bonds and death, but after he was for Jesus he was the bearer of liberty and life, and gifts for the poor. Jesus added: "He that gathereth not with me scattereth." This implies practical activity in service. Are we supporting the work of Jesus? The church offers us ample opportunity. Do we go out in His name to give to the world that peace "which passeth understanding"? Are we using word and sacraments with all diligence to make disciples for Christ among all nations? Let us beware lest we listen to the seducing voices of those who would offer us another gospel.

One or None; Not Both

These prepositions are opposites and cannot be harmonized nor adjusted to each other. They are also unavoidable and inevitable. We cannot avoid the responsibility of making a decision. It is a matter of personal loyalty and we cannot be loyal to more than one god. The world is flooded with catch words that have a close relationship to the great god "Ego," or "Self." The employer of labor who, in the words of St. James, "has kept back by fraud the hire of the laborers" that he might revel in luxurious living is a worshiper of self; but so is also the other man who refuses to co-operate by giving honest labor, and folds his hands and says: "The world owes me a living." The worshiper of self among the rich is no worse than the worshiper of self among the poor except that his wrongdoing may affect more people. If both of them would only come to Jesus and place themselves on His side in all earnestness and self-surrender, each would treat the other man as his brother. What opportunities for doing good rich men have! How much unhappiness poor people could spare themselves! How much greater service many preachers and social reformers could render if first of all they consulted Christ! Social and economic problems should be carefully studied and existing wrongs righted; but spiritual conditions are, after all, of far greater importance. We do not gain contentment by denouncing other people. That is easy, but it only fans the flames of hatred and makes reforms all the harder to get. Jesus did not permit His two disciples to call down fire from heaven to destroy the uncharitable Samaritans, neither is it Christ's way to save the world by stirring up class against class or nation against nation.

If we are for Jesus we should not fight each other and thus weaken the effectiveness of our service. Sometimes strife within the church is due to the fact that we do not know each other well and do not realize that we are on the same side. There is a story of a tragic incident in British history. A terrible war was being waged and two warships met in the darkness of the night. They fought each other fiercely until the day dawned. Many sailors had been killed and the battered ships were about to sink. The flags, however, were still flying, but lo! they were both British flags! Ignorantly brother sailors had fought and killed each other while all loyal to the same flag! How often it seems that way in the church. We fight each other because we do not know each other well. We do not make it unmistakably clear to the world and to each other that we are definitely and wholeheartedly "for" Christ.

SPIRITUAL SERVICE STATIONS

By the Rev. Charles Frederick Sheriff, Mansfield, Ohio

SERVICE STATIONS where gas and oil may be secured and where the automobile may be properly serviced are found on all our modern highways. In this article we present the church as a spiritual service station on the highway of life where supplies may be obtained for the soul and where character may be washed and cleansed and strengthened and the spiritual man "tuned up" for the journey of life.

Churches, like service stations, are not all the same. There are today many denominations with different names. However, the important thing is not the name, the shape or color of the building, the various shades of creeds and doctrines, but whether good gas and oil are dispensed at these spiritual service stations. In regard to unity of Christian believers, it is not necessary that there be conformity in the non-essentials; but one thing is fundamental, and that is the preaching of the pure Word and the proper administration of the Sacraments.

It is necessary that the spiritual motorist come to the church for spiritual nourishment at regular intervals. No automobile can run indefinitely without receiving a fresh supply of fuel. The Christian must faithfully and continuously receive the Bread of Life through the reading and hearing of the Word and through the receiving of the Sacrament of the Holy Supper, to maintain spiritual life and strength.

To Serve Souls

The church must be what the term service station implies. It must minister to the spiritual needs of souls. Her leaders are ministers, shepherds, pastors, whose duty it is to look after the flock. It is their duty to provide the pasture, lead the sheep where the waters are still and deep, guard them against the enemies of their souls, restore them when they go astray and keep them true and faithful until they come to the end of their journey. It is especially the duty of the church to provide the Bread of Life. It is the business of the preacher to proclaim the gospel: other topics may have their place in the school room, lecture platform and forum. Current topics, reviewing of books, scientific lectures, political discussions, programs of purely entertaining character may be proper elsewhere, but not in the pulpit. When the minister stands behind the sacred desk it is his responsibility to preach the Word. Paul preached "Christ straightway in the synagogues." He says: "But we preach not ourselves, but Christ Jesus the Lord." The minister must have his eyes on Christ to be eloquent. There is a cathedral in Europe with the acoustics so arranged that the speaker must pitch his voice in a certain direction in order to be heard distinctly in all parts of the building. At that certain place is a picture of Christ. Thus when his eyes are turned on Christ and he sends his voice in that direction the congregation hears and listens. The writer of the Epistle to the Hebrews says: "Wherefore seeing we also are compassed about with so great cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, *looking unto Jesus . . .*"

An Inviting Structure

The church as a service station must be as attractive as possible. It should be inviting to folks who are traveling along the heavenly highway. The sanctuary of God should be the most beautiful edifice possible. Its architecture, its furnishings and appointments should be suggestive of worship. When the weary traveler enters its portals, its very appearance should impel him to worship. A cordial and friendly atmosphere should pervade the place. A hearty handshake and warm welcome to a stranger may do more to save his soul than an eloquent sermon. The service should

be a worship service with the preaching of the Word occupying the central place. Good music, both choral and congregational, earnest participation in the liturgy on the part of the congregation, an enthusiastic atmosphere pervading the place sends folks away spiritually refreshed for their journey.

The church as a service station is created for needy folks. Christ came not to call the righteous but sinners. He calls Himself the Great Physician and desires to heal the sick and the troubled. The church is a hospital for sick sinners. Its purpose is to supply spiritual food to the hungry, encouragement to the disheartened, strength to the weak, comfort to the troubled, enlightenment to those groping in darkness, consolation to the bereaved, and guidance to those who are traveling on the road of life.

A Place to Learn

At the automobile service station information may be secured concerning directions and the condition of the roads. Maps may be obtained. The church supplies the greatest guide Book of all, the Bible. It shows the way which leads to eternal life. It describes the road of life, pointing out the pitfalls and dangers, hills and vales, dangerous curves and crossroads. The attendants are ever willing to guide all spiritual motorists who may seek counsel.

Repairs may be made at the service station. The Christian needs the church for spiritual regeneration and reformation. The spiritual auto gets out of repair, the tires need inflating, the engine tuning up, the windshield and windows a cleansing from the accumulations of sin; the place to receive these necessary attentions is at the church. During the week the Christian is in contact with things of the world; his spiritual life, like a ship, collects barnacles of sin and worldliness. He must come to church to have these accumulations scraped off. He needs a spiritual bath. He needs to have the battery recharged that he may have a fresh supply of power and inspiration to face the problems and tasks of another week.

Rest and Recreation

Again the service station is a place of *rest and refreshment*. The church likewise is the quiet place where the sinner may pause and rest. In a world of disorder and confusion, in an age of restlessness and chaos, in a time when the dominating passion of the world is aggression for material considerations, when worldliness and greed like huge octopuses wrapping their tentacles around civilization and seeking to destroy the very vitals of enlightenment, culture and even Christianity, when men's minds are disturbed by propaganda which seeks to enthrone material forces destructive of Christian ideals and practices, when the spirit of hatred and unholy ambition is crowding out the power of love—in such a world where men must live, the church offers a place of quietness and stability. For a world with its ideology turned topsy-turvy, with satanic forces on the march, with men's hearts failing them for fear, Christ comes through His church and speaks to the angry billows which would engulf the ship, and with the words, "Peace, be still," brings the calm and order which alone can save humanity. *Come to the church for rest.* "Come unto me all ye that labor and are heavy laden and I will give you rest." The Lord's Day is one of rest, and the Christian who will be a door-keeper in the house of the Lord on the holy day will find peace and tranquility.

THE CHURCH in the world is confronted continuously with the social problems that arise out of the conflicts between two radically different conceptions of life involving differences concerning nature and condition, purposes and potentialities, motivating principles, obligations and loyalties, resources and values.—W. H. Greever.

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BY PROPHECY'S AID

THE New Testament writers record a series of testimonies concerning the resurrection of Jesus, through all of which there is agreement in what one might call the main facts. There was no question as to the reality of His death on Calvary and, to the extent of their human experience, His was the kind of death that inevitably writes finis to all that is of the earth earthy. Also there were no doubts concerning the burial. In fact, there were at least two occurrences that gave significantly memorable emphasis to the laying of the body in the tomb which Joseph of Arimathea placed at the disposal of the mother of Jesus. One was the permit that required a call on Pilate and the other was the placing of a guard at the request of the Jewish authorities. Then on the third day, the emptied tomb made those who received the angelic messages sure that theirs was neither dream nor illusion. Finally Jesus Himself came and was heard and seen.

But the several witnesses give the attentive reader of the narratives of the resurrection glimpses of individual attitudes toward the great and crowning miracle of Jesus' resurrection. Thanks to St. Luke we have one characteristically "human" conversation between two disciples as they walked "to a village called Emmaus." They had "trusted that it had been he which should have redeemed Israel," they said sorrowfully to the stranger who quite unexpectedly joined them. It was their privilege to learn from Him that the most earnest and sincere people cannot see far enough into the future to know the plans of God.

In imagination we make ourselves the silent and the unnoticed "listeners in" as the two and later the three were talking. Here, said one of the two, was a good man, whose powers extended into the realms of the material, the human and the spiritual. He taught with authority. He healed the diseased and cast out evil spirits. He exerted a gentle, yet strangely powerful influence upon people, singly and in crowds. And most of all, He did only good. There was nothing evil which those eager to get rid of Him could cite by way of accusation. And yet, rejoined the other, He was subjected to as contemptuous treatment as one can imagine. The riff-raff of an oriental city railed on Him. The soldiers of a hated Caesar mocked Him and pounded thorns on His brow. They who sat in Moses' seat chose him for death and gained freedom for Barabbas, a thief. Of what value then, they had nearly agreed, are power, wisdom and goodness when one like Jesus was so treated?

The answer the two received was derived from prophecy, that is, from sources with which the two disciples could have been and perhaps were familiar. But the point we desire to make is, that the responses of Jesus were of divine origin and not the wisdom of human experience. Perhaps Jesus cited that portion of the prophecy of Isaiah that is read in our churches on Good Friday. It is conceivable that He reminded them of the long line of communications from their God concerning one who should take upon him the sins of the world and at the same time conquer evil, death, and Satan in behalf of a kingdom "not made with hands." Certainly He made them see that what they deemed a victory of evil and the humiliation of goodness, mercy and love was in fact the opposite. Time would reveal to them what at first they misunderstood.

We suggest that the two who walked with Jesus on the road to Emmaus complement their testimony to the reality of His resurrection by their occasioning a distinction between God's ways and the way of the world. "All things work together for good to them that love Thee" is so certainly true that it has the effect of a promise to believers in Christ. When we are deeply in trouble, and when the tempter whispers or even shouts the taunt of desertion or deception, we shall remember that the truth on which we can rest our soul's safety is ultimately that which is revealed. It is the forward gaze of prophecy rather than the backward deduction from experience. The one has its basis in the will of God for man. The second is the counsel of short-sighted, erring, fearful mortals who cannot see far ahead. It lacks the final authority of divine vision.

AGREEMENT WELCOMED

BY ASSUMING that the editors of Lutheran journals are competent interpreters of the thinking of Lutheran groups in the United States and Canada, the agreement concerning the authority of Holy Scripture recently reached by commissioners of the United Lutheran Church and the American Lutheran Church is welcomed as a distinct advance toward unity. Edward W. Schramm, editor of *The Lutheran Standard*, the official organ in English of the American Lutheran Church, after quoting the agreement and noting that the presidents of the two bodies, Drs. Knubel and Poppen, are members of the two commissions, comments:

"There is an earnest, a vehement desire for closer fellowship on the part of the Lutherans in America. This desire is not blind to the difficulties that still lie in the way—the weaknesses, the sins, the prejudices, the past mistakes, the selfishness, the disappointing experiences that rise up as a kind of specter and may constrain some to say, 'It can't be done!' If we are all as earnest and conscientious about this matter as we ought to be, if we are truly desirous of submitting our wills to the will of the Lord and of allowing His Word to guide us, His mind to mould our thoughts and attitudes, and His love to season our speech and motivate our deeds—if this is our serious purpose, who is to say that, under God, the goal of fellowship among all Lutherans in America will not be achieved?"

E. E. Ryden, editor of *Lutheran Companion* of the Augustana Synod, sees opportunities for widening unity in the agreement. In an editorial under date of March 16, he has written:

"Since the American Lutheran Church is one of the constituent bodies of the American Lutheran Conference, the important negotiations which this group has been carrying on with the United Lutheran Church and the Missouri Synod will be given careful study by the Conference commission.

"In view of what has already transpired, it is not difficult to sense the peculiarly strategic position now occupied by the American Lutheran Conference in promoting Lutheran solidarity in America. There are many who already envision the happy day when the Conference will find it possible to stretch forth the hand of fellowship in both directions, thus drawing together the

(Concluded on page 15)

ACROSS THE DESK

PASTORS' preferences in the matter of vestments may not be uniform, but there is evidently no boundary line to the sense of humor. One of the brethren sent us for our perusal and application the following: "A bishop whose soul was rubbed sensitive by contacts with deficits resorted to surplices." The pun is not beyond criticism, but the implications are at least soothing.

We do not expect to receive incriminating confessions of ignorance from teachers in our congregations and schools, but we are assuming as beyond question that many items of information about the Jewish Passover, which are in the article in this issue under the heading, "The Unnamed Hostess," will be news to our readers.

We Thank Our Contributors

TO INDICATE to writers whose activities have appeared in recent issues of THE LUTHERAN the appreciation their contributions have gained from our readers, we refer editorially to letters received. They agree in their praise of their church paper. They tell the editor it is improving from year to year, and several of them pay a direct tribute to articles assembled for the Lenten-Easter season of this current year. We have sincere satisfaction in conveying such messages to the men and women whose writings have won this commendation for THE LUTHERAN. We hope to have their continued co-operation, and we shall seek additions to their number.

All "Under His Head"

One letter received shortly before Palm Sunday was of such a nature as to embarrass us. Its writer informs us that he has no serious difficulty in understanding the articles that he finds from week to week in the weekly journal issued by his Church. We are frequently told that the paper is "over the heads" of the members of the congregations of the United Lutheran Church. In that case, this gentleman must be rated a genius, a rare example of insight and intelligence, an unusual person so far as breadth and depth of understanding are concerned. How else can one explain his capacity to enjoy and appreciate without any particular mental toil what others say they cannot understand? And they who write what this man reads, but which others find difficult to comprehend, would seem to have an Intelligence Quotient high above the average of Lutheran intellectuality. And believe it or not, none of the writers for THE LUTHERAN claims superiority over his brethren.

One's Sunday Suit

MAYBE you do not use the term that was current a good many years ago, at least in rural sections of our land. It generally referred to the man's outfit. His weekday attire was likely to be made of a fabric that was inexpensive but could stand hard labor. But on Sunday he "dressed for church." Hair and beard were trimmed, a "hard-boiled" shirt was donned, and a suit that was kept in the clothes closet was brought forth, brushed and put on. Sunday shoes would very likely replace the heavy leather boots that protected the farmer's feet and ankles when he tilled the fields.

The "Sunday suit" may not have been a distinctive garment in city homes, but the wardrobe of the urbanite had the equivalent thereof. It was called the Dress Suit, or the Tuxedo, or the Formal Dress, and, like the ruralite's special garb, it was designed to indicate the wearer's acknowledgment of "an occasion." One would not go to church in a pair of overalls. These were designed to toil in. They did not do honor to Sunday's worship and rest, nor to the social gathering at the homes of one's friends.

One's Choice of Language

WORDS do not exactly clothe a thought when it is brought forth for circulation, but one can find a resemblance between the selection of language for a formal occasion and one of another sort. If the pastor did not garb his sermon in terms different from what he might use in a friendly and intimate conversation; if he descended to the use of slang or the speech of a company of men at a ball game, he would subject himself to just criticism. Of course there are limits as to literary formalism, just as there are limits to "dressing up." But we are sure our defense of propriety in both garb and speech is agreeable to all our readers; and understood also as truly a tribute to their sense of propriety.

But suppose the written rather than the spoken word is the medium for the transmission of one's ideas. To be quite specific, suppose you are writing an article for THE LUTHERAN. It is natural that you should honor your thought and your readers by employing carefully chosen words and phrases. Slovenly sentences, ill-chosen terms and careless connections among the statements would be a discredit to writer, reader, and theme.

The charge of "high-browness" often made against articles in papers and in magazines is more often than not a reflection of an author's desire to do honor to his subject. As he would enter the home of his friend fittingly garbed and greet his hostess with well-chosen sentences, so ideas about worship and the church merit expression in carefully chosen words. One reason why the little prayers we call the Collects are appreciated when understood is their dignity and fitness to be used in an address to Almighty God. They are occasionally called "canned prayers" and they are sometimes so abused by the sing-song issuance from the lips of the reader at the altar as to be emptied of sense. But when correctly spoken and given the attention by the worshiper that their use in God's house entitles every prayer to receive, they conform beautifully to the situation. One need not be ashamed of a similar valuation of careful dignity when our language is used for other expressions of religion. An article in THE LUTHERAN will naturally and properly call for terms not needed to describe a game or a police raid or a business transaction.

Once a person said about a speech, "It was over my head." The one addressed replied, "Why did you not lift your head?"

AGREEMENT WELCOMED

(Continued from page 14)

three large bodies of Lutherans into a relationship that eventually will mean more than an agreement not to disagree."

Since Dr. Ryden is president of the American Lutheran Conference, his deductions merit attention and confidence.

Editor G. T. Lee for *Lutheran Herald* of the Norwegian Church comments briefly after reciting the agreement:

"This agreement regarding the inspiration of the Bible is very brief, but comprehensive, plain, and in accordance with the teachings of the Lutheran Church."

The American Lutheran, a monthly magazine under the management of members of the Missouri Synod, prints the paragraph of agreement immediately after the following preamble to a page-long comment:

"GOOD NEWS. . . . The United Lutheran Church adopted a statement concerning the Holy Scriptures at its Baltimore Convention which was widely criticized, not so much for what it said but rather because of what it did not say, for it did not expressly and clearly set forth that the Bible is the inerrant Word of God. The News Bulletin of the National Lutheran Council dated March 3, 1939, brings the good news that the Joint Committee on Fellowship of the United Lutheran Church and the American Lutheran Church reached a complete accord."

THE HOME CIRCLE

By MRS. W. L. HUNTON

"AND THIS IS THE RECORD THAT GOD HATH GIVEN TO US, ETERNAL LIFE; AND THIS LIFE IS IN HIS SON. HE THAT HATH THE SON HATH LIFE; AND HE THAT HATH NOT THE SON OF GOD, HATH NOT LIFE."

*At the Lamb's high feast we sing
Praise to our victorious King,
Who hath washed us in the tide
Flowing from His pierced side;
Praise we Him Whose love divine
Gives the guests his blood and wine,
Gives His Body for the feast,
Love the Victim, Love the Priest.*

*Mighty Victim from on high,
Powers of hell beneath Thee lie;
Death is broken in the fight,
Thou hast brought us life and light,
Now thy banner Thou dost wave,
Conquering Satan and the grave.
See the prince of darkness quelled;
Heaven's bright gates are open held.*

*Paschal triumph, Paschal joy,
Only sin can this destroy;
From sin's death do Thou set free,
Souls reborn, dear Lord, in Thee;
Hymns of glory, songs of praise,
Father, unto thee we raise;
Risen Lord, all praise to Thee,
Ever with the Spirit be.*

—R. Campbell.

"BE PLEASANT"

"WE CANNOT, of course, all be handsome, And it's hard for us all to be good; We are sure now and then to be lonely, And we don't always do as we should. To be patient is not always easy, To be cheerful is much harder still; But at least we can always be pleasant If we make up our minds that we will."

The fine quality of always being pleasant is one that adorns a peasant and a king and all between. There is no position in life in which it is not of value, and it has an irresistible charm. The person who has the reputation of being so pleasant is sure to be a popular person. One wins friends with this quality, and it dispels gloom in others. A friend of mine recently took a young school teacher into her home as a boarder. One day I asked her how she liked the young teacher, and she said: "O, very much indeed. She is so pleasant to have around. I have never yet found her to be other than pleasant."

I was not surprised a little later to hear that this teacher was giving great satisfaction in her work. If she carried her habit of always being pleasant into the schoolroom, she could not well help having the good will of her pupils. The always agreeable and pleasant person stands out in very marked contrast to the person who has the unfortunate reputation of always being disagreeable. I know an old woman who is today a peevish, fretful, fault-find-

ing inmate of a home for the aged. She has a number of near relatives, and not long ago I heard it said of this old woman: "I do not feel like censuring any of her relatives for not taking her into their homes, for she is and has always been so disagreeable. Just as some people seem to study to be kind and pleasant and agreeable, so does she seem to study to be disagreeable."

There is no study more unprofitable than a study of how to be disagreeable or spiteful or to "get even" with those who have offended us. Not long ago I overheard two schoolgirls talking on a corner while waiting for a car, and one said to the other: "I'll think of some way to get even with her yet. You see if I don't. I always find some way to get even with anyone who offends me."

Nothing could be more foolish, more unkind, or more unprofitable than a study of this kind. The advice of the other girl on the corner was so good that it is a pity that the girl who was going to "get even" did not take it, for her young friend said: "I would not do that if I were you, May. If I were you, I would be as kind and pleasant the next time I met as if she were still your friend. You will gain much more by taking that course."

A woman sitting in front of me on a railway train was fretting and fuming because the train was at a standstill for no apparent reason. For about the fifth time she said irritably: "I don't see why in the world this train doesn't go on. What is it doing staying here? It is so aggravating."

"O, well, we might as well be pleasant about it," was the wise reply.

We might as well be pleasant about so many things about which we make needless and useless complaint. Nothing has ever yet been gained by irritability. People may now and then get their way by being unpleasant, but it is a poor sort of victory. One must forfeit one's own self-respect and the respect of others in order to win a victory of this kind. It is more profitable to believe in the truth of the following lines and to be guided by them:

"And it pays every time to be kindly,

Although you feel worried and blue;
If you smile at the world and look cheerful,

The world will soon smile back at you.
So try to brace up and look pleasant,
No matter how long you are down.

Good humor is always contagious;
You banish your friends when you frown."

Never were truer words written. Even the warmest friendships cannot long stand the strain of the constant ill humor that makes one constantly disagreeable. It is so true that "a merry heart doeth good like a medicine," and they who have the merry hearts that find expression in the fine quality of always being pleasant might be classed among the world's helpers and benefactors.—By Paul Creighton.

TWO-MILE CUT

By Henry W. Patterson

ALL DAY snow had been falling. Huge flakes clogged the damp air and, shrouding trees and bushes in heavy whiteness, piled smoothly in the valleys and rounded the roughness of ridge and stubble to gently curving waves and dimples. With the coming of night the storm changed to sleet, and from sleet it changed to a cold rain that, driving straight down through the quiet air, froze as it soaked into the soft snow.

When Jerry Anderson's alarm clock woke him at four o'clock the next morning he looked out on a world glittering in the grip of almost a foot of solid snow ice. The clouds had thinned and parted, and the thermometer had dropped sharply; the stars seemed fairly to snap in the clear air.

Jerry shivered as he sprang from his warm bed. He and Walter Cooper were to spend the morning on Sagamon Lake and fish through the ice at Gander Cove. For a moment he almost wished that he had not promised to meet Walter so early. Hastily pulling on his chilly clothes, he stole softly downstairs. He moved about on tiptoe as he prepared breakfast and was thankful that his heavy boots had rubber soles; he did not wish to waken his family at that early hour. After a hearty breakfast he brought in a supply of wood for the stove; then, putting on his cap and his mittens, he went out. Walter would have all the ice-fishing gear. He himself need not carry even a hatchet; as an afterthought, however, he made sure that he had a good supply of matches in case they wanted a fire. Then he struck out through the woods. He planned to reach the railway cut—Two-mile Cut, it was called—and skirt the edge of it until, sweeping in a great arc through the hill-top, it brought him out on the shore of the lake right at the cove.

The trees were cased in ice, and he had hard work forcing his way among the drooping branches and at the same time keeping his footing on the glare surface. With bowed head and thrashing arms he made his way as directly as possible toward the cut. The going, he hoped, would be easier along the crest of the gully, where the trees were more scattered.

The stars faded gradually from the sky, and the air became more penetratingly cold. Jerry stumbled along in the heavy darkness that precedes the dawn. Several times he ran against the icy points of branches, and once he narrowly escaped having his eye put out. After that sharp reminder he tucked his head down even farther and, with hands groping high and low in front of him, walked with redoubled caution.

Sliding to the right to avoid a clump of birches, he spied what looked like a vague gray void opening almost under him. Even as he caught sight of it his feet shot forth, and he slipped down a steep slope. His head struck with terrific force on the lip

of the slide, and then everything seemed suddenly far away.

When he opened his eyes and looked dazedly round him it was almost sunrise. He was lying across the railway track between steep banks; he had come upon Two-mile Cut before he had been aware of it, had walked too near the edge, and had fallen into it.

He sat up and felt of his left temple, which was throbbing with dull pain. Then he realized that he was extremely cold. Rising unsteadily to his feet, he began to dance in order to start his blood circulating warmly once more.

After a few moments he skipped from one rail to the other and then took a step up the bank. Immediately he lost his footing and fell; fortunately the bank was steep and smooth, so that the tumble did no more than jolt his aching head once more. He noticed then that the ice formed an unbroken glassy surface from the ridges fifteen feet above the roadbed on either side to the track itself. Passing trains had kept the track clear during the snowfall, and battering sleet and soaking rain had combined with the cold snap to change the snow-covered banks to sheets of glare ice. Even when he tried cautiously to stand on the surface right beside the track he slipped back upon the rail. It was like climbing an ice wall.

Jerry had fallen into the cut at its deepest part. The banks became gradually lower in both directions until at Sagoman Lake the track ran out upon a hillside where there was a sheer drop to the beach. The other end of the cut was at Meadeville, a mile from where he had missed his footing. Rather than waste time trying to climb the bank, he decided to walk the track to the lake; he had no knife with which to cut steps into the slope, and the rubber soles of his boots made no impression on the hard surface, though he stamped until he feared that his head would burst. As he started toward the lake he heard a sound that puzzled him. At first he thought that it was the blood singing through his head, which still was dazed and whirling from his crashing fall. But the sound persisted and became louder. Then suddenly his brain cleared. With a startling roar the noise filled his ears—it was the train, the morning express, speeding at fifty miles an hour through the cut toward Meadeville.

Jerry swayed for an instant as the horror of his situation seemed to rush upon him. There must be some escape—somehow. He would stop the train. As he started toward it he saw the smoke pouring into the air; the train seemed to be just round the curve. He realized the futility of his attempt; the engineer could not possibly see him in time to do more than apply the brakes—too late. In despair the boy stopped and turned to run in the opposite direction. There might be, he realized in a flash, some rock, some projection on the bank that he could seize. But almost at the same instant he knew with sickening certainty that there was no projecting rock; the soil was sandy. In his mind's eye he could see the whole cut—smooth and glassy!

Jerry hesitated. In agonized uncertainty he started first in one direction and then in the other. All at once he slipped and

went down on one knee, and his foot shot out in front of him. Though he was up in an instant he had noticed that the slipping foot had stuck to the ice slightly. If he could only slide a little way up the bank and stick there!

Suddenly his body tingled with new hope. Friction had made the foot stick. Friction! Heat! Scarcely three seconds had passed since Jerry had realized his danger, yet to the frantic boy the train seemed to be almost upon him. Pulling off a glove, he thrust his trembling hand into his pocket, fumbled for what seemed to be an age and then drew out a bunch of matches. Forcing himself with a tremendous effort to be calm, he bent down and, scratching the matches on the rail, dropped them, flaring, along the bank down which he had slid, perhaps a foot and a half from the bottom.

The train lunged into sight. The whistle shrieked; the brakes screamed. Jerry looked at the burning matches and at the thin layer of water that the heat had caused. With a deep breath he gritted his teeth and, brushing aside the charred stubs with his toe, faced away from the train and set his right foot on the melted ice parallel with the track. Instantly the freezing water gripped it fast. As the locomotive leaped upon him Jerry leaned against the bank and hugged it close; a gust of warm air almost tore him from his precarious balance.

The engineer was quick-witted; releasing the brakes, he pulled open the throttle. As each car thundered by with increasing speed the bank trembled.

Jerry felt his heel yield. Would the rest of his foot hold long enough? Another car passed. He was slipping. How many cars were there? He dared not turn his head to see; the slightest twist might dislodge him. As it was, he felt his shoe gradually tear free—all except the ball of his foot.

Sweat broke out on his forehead as he felt another set of wheels grind almost upon his ankles. He knew that one more car would shake him loose. Then he would slide under the wheels. He sobbed convulsively and strained every muscle; he flattened himself against the ice with all his might; he tried to grip it with his fingers. Then another truck tore past. Slowly, reluctantly almost, Jerry's last hold pulled free. He slid down and stopped with a jerk as his digging toe struck something hard. His foot was across the rail!

For one frightful instant he stayed rigid and braced himself. He almost felt the rear truck grinding upon him. Then he breathed again and turned on his back to see a pale face staring at him from the rear of the train. Jerry laughed in a voice that he did not recognize and waved his arm clumsily to the brakeman; then the train whipped round the curve and was out of sight.

An hour later Walter Cooper impatiently watched Jerry slowly and carefully descend the hill to Gander Cove. At last Walter's impatience changed to curiosity. "Great Scott, Jerry!" he cried. "Where did you get the shiner?"

Putting his hand to his head, Jerry looked for the second time that morning. "Why, I'd clean forgotten that," he said. —Selected.

EARLY SPRING

By Dorothy Louise Thomas

THE willow wands are copper yet;
High in the maple tree,
Each crow is like a silhouette
Cut from a cardboard, black as jet,
Mocking reality.

A farmer plows his softening ground,
Turning black furrows over.
Crows harry him with raucous sound
As with each new, successive round
He dreams of hay and clover.

A woodchuck, thin and winter-shy,
Sits in the nearby meadow
Alertly watching field and sky,
Glad of the sun, so warm and dry,
Contented with his shadow.

The farmer often stops his plow
As though to wait and listen . . .
As if at any moment now
Spring might transform to greening bough
Those willowy wands that glisten.
—Epworth Herald.

HOUSEHOLD HINTS

"OLD-FASHIONED 'ESCALLOPED' OYSTERS. Strain the juice off about thirty large oysters. Have a shallow pan, and put the oysters close together on the bottom of the pan. Have bread crumbs grated (not the 'bought' bread crumbs, but moderately fresh bread, freshly grated); put a layer of crumbs over the oysters, then spread with lumps of butter about the size of marbles, two or three inches apart. Salt and pepper this, then place more oysters on top of this layer, apply bread crumbs, butter, salt and pepper again, another layer of oysters, bread crumbs, etc. On the top layer of all, put four tablespoonfuls of the oyster juice. Bake in a rather quick oven, until thoroughly browned."

"SALMON LOAF. Drain the oil from a cup of salmon, pick the fish into small pieces with a fork and discard all skin and bones. Add one-half cup of soft bread crumbs, the beaten yolks of four eggs, four tablespoons of melted butter, two teaspoons of finely chopped parsley, one-half teaspoon of salt, and one-fourth teaspoon of pepper. Mix thoroughly, fold in the stiffly beaten whites, turn into a buttered mold, surround with hot water and bake until firm in the center. Unmold and serve with white caper sauce."

ANCIENT Romans used mint as a wreath to cure headache.

"If ONLY we were as keen to find reasons for complimenting folks as we are to find fault with them!"

SMILES

JOHNNY'S MA: "Johnny, there were three pieces of cake in the pantry, and now there is only one. How did that happen?"

Johnny: "Well, it was so dark in there I didn't see the other piece."

Starting More Churches

Paul Sows the Gospel in New Fields

By D. BURT SMITH

Acts 14: 1-23. The Sunday School Lesson for April 16

THE AMBITIOUS missionary program of the early church amazes us. We wonder about the zeal of Paul to sow the Gospel in the world field. His world was small compared with ours, likewise the facilities for establishing churches. In spite of his handicaps Paul accomplished so much that Christians everywhere are willing that he should have the distinction of being the greatest missionary. Others since have traveled farther and made a bigger display of achievement, but all things considered, Paul has no peer. Next to Jesus, Paul has the greatest historical and religious interest for Christians. It is hard to understand how any Christian can follow his record without being infused with zeal to help establish churches wherever they are needed. Because of the antagonism to Christianity in some places—in fact, to all religion—it behooves us, who enjoy the forgiveness and freedom which the Gospel offers, to be actively interested in promoting, establishing, and fostering more churches. It is our conviction that where the churches are, the peaceful progress of persons and nations is confidently to be expected.

Opposite Reactions

The synagogues of the Jews were used by the first missionaries; it was their best means of reaching the Jews with the Gospel. Paul's Jewish loyalty to his race impelled him to give Jews the first chance. At Iconium both Jews and Greeks who were proselytes, heard Paul and Barnabas in the synagogue service. Many were persuaded to accept the Gospel. This was one of their most successful mission points. But not all were of the same mind; there were opposite reactions. Some were ardent in their belief; others were determined to thwart the plans of the missionaries. Jews tried to stir up Gentiles against Paul and Barnabas. One result was a divided city, one part standing up for the apostles and another part siding with the antagonistic Jews. However, the antagonism did not become so serious as to make it at least prudent for the missionaries to move on. This rise of opposite reactions toward missionaries and the Gospel did not stop at Iconium. Paul found it elsewhere, and missionaries today have the same undesirable condition to live through. A few years before, Paul's reaction in opposition to believers was pronounced; at Iconium he was experiencing what he had formerly made other believers experience.

Always Another Field

Driven from one field the missionaries found another. They went from Iconium to Lystra and Derbe. There is always another field for sowing the Gospel. So much of the world has not yet been reached by the Gospel that there is never an unanswerable question as to where to go to preach and establish churches. Christians who are determined can find a place to

preach the Gospel. Iconium may prove undesirable; wisdom may dictate moving on, but of earnest Christians with the missionary spirit it can always be said, no matter where they go: "There they preached the gospel." The new field opened a new means of proving the power of the Gospel; the cripple was healed. There developed opposition in the new field, and opposition that was almost disastrous; but there, too, was sown the Gospel in a youth's heart. That youth later became Paul's loved companion and fellow preacher. At Lystra Paul found Timothy on a succeeding missionary visit. We note the wisdom of Paul and Barnabas in going to another field. Clearly their work was too much hindered at Iconium. They were not cowards to leave. They showed their good sense in hurrying away from the field that promised too little of continued success, even though they had done very well at first. They might have been discouraged. They might have been stubborn and stayed to fight it out. But, no, they avoided needless trouble by going on to another field.

Will Not Give Up

This was the spirit of the missionaries. To review what happened at Lystra brings the assurance that Paul was a courageous ambassador for Christ who stuck to his work at all cost. He would not give up, though stoned and left for dead. Zeal for his service as a preacher of Christ supplanted fear, vengeance, or compromise. There was a masterful attitude shown by these missionaries as they retraced their steps, visiting again the places that had antagonized them and driven them out as undesirable proclaimers of a religion that was new. Paul never lost his poise. He retained his faith, fighting for it when there was need, but always eager to carry the Gospel to which his faith tied him into other fields. There was plenty to persuade

THINK OF THESE

OPPOSITION does not make cowards of consecrated followers of Christ.

The missionary's hard task does not discourage him; he is ready to endure hardness for Jesus Christ.

Easy come, easy go, does not express the life attitude of a Christian.

Often when the way seems darkest a turn in the road shows the sun-lit fields just ahead.

DAILY BIBLE READINGS

M. The Church in Iconium. Acts 14: 1-7.
T. The Church in Lystra. Acts 14: 8-18.
W. A Busy Missionary. Acts 14: 19-23.
Th. A Wise Masterbuilder. I Cor. 3: 10-15.
F. Missionary Vision. Isaiah 55: 1-5.
Sat. Jonah's Missionary Work. Jonah 3: 1-10.
S. Missionary Triumph. Psalm 72: 7-17.

Paul to give up, but he would not give up. "Woe is me if I preach not the gospel!"—with such a slogan Paul moved valiantly forward to establish churches. He was impelled by the love of Christ and by the conviction that he was divinely called to bring men to Jesus Christ.

THE CHILDREN OF THE CHURCH

What Children?

Last week you agreed to answer another question about The Children of the Church.

That's right! Let's see—what was the question?

In the name of The Children of the Church, whom does the word "children" include?

Oh, yes—we were discussing the name of the movement. One may say that "children" implies those persons who are in what is called the children's division of the congregation. That is, children of pre-school age and those in the first six grades of public school, below junior high school; or children from birth up to the age of twelve.

That might create difficulties. I think we have a few children of thirteen who have been associating with the younger children. They would be left out.

There is nothing in The Children of the Church that would force the exclusion of such children, as long as they are considered in the junior department of the Sunday school and congregation. But in all the work of religious education the children's division is generally thought of as ending with the sixth grade of public school; and The Children of the Church makes use of this general dividing line.

What proportion of the children under twelve in a congregation is supposed to be included in The Children of the Church?

That is a good question. Not only the children under twelve who may have been members of some former organization, and not only those who attend the first few meetings of the new group, but ALL available children under the congregation's care are included in The Children of the Church.

But how can it be an effective organization if it is to include everyone? Some children won't come, some can't come, some the other children may not want!

That's just it! The Children of the Church dare not be thought of as an organization, or at least not as a closed organization. Its purpose is always to include every child that is under the congregation's care. Those who actually take part in it have the obligation to try to reach the others. The Children of the Church is a great purpose, a great program, a great movement, to include all children in the Kingdom of God!

To try to bring in ALL the children! What a vision that holds before one! I never thought of any church work just that way before. Like Christ Himself, we cannot stop with even the ninety and nine!

THEODORE K. FINCK.

The Young People

By AMOS JOHN TRAVER, D.D., Frederick, Md.

A GREAT CHRISTIAN EDUCATOR

JOHN A. W. HAAS

Matthew 5: 13-16

THIS biographical sketch of Dr. John A. W. Haas is presented in interview form by the cheerful co-operation of Prof. John D. M. Brown, Litt.D., head of the English Department of Muhlenberg College and long-time comrade and friend of Dr. Haas. Dr. Brown has served in many positions of trust in the Church, and recently completed twelve years of service on the Parish and Church School Board.

Dr. Brown, what has been your association with Dr. Haas?

At the beginning of my junior year, Dr. Haas came to Muhlenberg College as our new president. I remember vividly the dynamic effect of his enthusiastic personality upon our small student body. There was a definite intellectual and spiritual uplift from his presence among us in the autumn of 1904.

The influence of Dr. Haas was the chief factor in my decision to leave the active ministry in 1912 and to become a member of the faculty of the college. I served in this capacity under President Haas for nearly twenty-five years. My associations with him were very close and personal.

Please outline his life for us.

John A. W. Haas was born in Philadelphia, Pa., August 31, 1862, the son of the organist and parish school teacher of Old Zion's Church. He was a child of sturdy, pious, Lutheran stock; his elementary education was that of a well-ordered parochial school. This fundamental Christian training fitted him thoroughly for the high positions he later occupied in his Church.

An honor graduate of the University of Pennsylvania and a distinguished graduate of our Theological Seminary at Mount Airy, Philadelphia, he furthered his education by a year of study at Leipsic University, Germany, before entering his pastorate in Grace Church, New York City, in 1889. In 1896 he was called to the larger parish of St. Paul's Church in that city where his writings as a Biblical scholar and his eloquence as a preacher made his name known throughout the Lutheran Church. October 6, 1891, he married the daughter of a prominent New York Lutheran family, Charlotte W. R. Boschen, who survives him.

Although Dr. Haas wrote many scholarly books and occupied many high offices in the Lutheran Church, including the presidency of the venerable Ministerium of Pennsylvania, the highest point in his career was the long period of thirty-two years when he served as president of Muhlenberg College in Allentown, Pa. From June 1904 to June 1936 he was the head of this institution of higher Christian education. Even after his retirement, he continued to live near his beloved college and to take an active interest in her welfare.

Just a few weeks before he died, his college paid him a great tribute on Alumni Day 1937 in one of the most impressive programs ever held on the campus. Dr. Haas died suddenly and unexpectedly July 22, 1937, at Lake Minnewaska, N. Y., where he and Mrs. Haas were spending the summer.

What rating do you give Dr. Haas in the field of Christian education?

I think President Tyson of Muhlenberg College has best phrased Dr. Haas' incalculable influence in the field of Christian education in these words: "There has never been a figure just like him in American education."

Dr. Haas firmly believed that all knowledge should rest on the solid foundations of Christian truth. He held high the lamp of learning and scholarship, but higher still he held aloft to his generation the clear and shining light of the great truths of Christianity. His distinctive and inestimable contribution to the whole cause of Christian education was his unwavering conviction that the aim of higher education in all our church institutions is the "larger revelation of Christ, which develops the best in men and society." Very significantly he chose as the title of the book that contains his baccalaureate sermons and educational addresses this phrase, "In the Light of Faith," because—as he himself says—it expresses the underlying conviction "of the faith in Jesus Christ, which I believe to be the final solution of all problems."

No doubt Dr. Haas gave his greatest contribution to the Church through Muhlenberg College. Just what did he mean to Muhlenberg?

I can best answer this question by citing a few statistics to show the material growth of Muhlenberg College during Dr. Haas' administration. When he came to Allentown as president there were less than a hundred students and a small faculty of only ten professors. When he retired from the executive office the student body numbered more than four hundred fifty with an additional five hundred in the extension school organized during the years of his administration; the faculty had increased to thirty-two well-trained men. He began his career as president with a single college building and an endowment fund of \$179,000; he left the institution with an endowment fund of nearly one million dollars, and a modern physical plant of eight buildings, the finest of which, the stately Memorial Chapel, was the realization of a cherished dream of a beautiful Lutheran Church crowning the spacious campus of Muhlenberg College.

He gave the college a high scholastic standing in the educational world, and made the name of the college known throughout the United States. Muhlenberg became less and less a local institution during his long administration, and attained more and more the position of one

of the best Lutheran colleges in America. Muhlenberg College today is really Dr. Haas' "material memorial."

His influence upon the students is inestimable. As an undergraduate, I myself was challenged by his intellectual leadership to think for myself and to equip myself thoroughly for my life work. He undoubtedly gave student thought and student life a new direction by his teaching and by his preaching.

What was his place in the larger life of the Lutheran Church in America?

Everywhere you go throughout the Lutheran Church in America you find men and women who speak in praise of Dr. Haas as a scholar, an educator, and a preacher. As one of his contemporaries has well said, "He was a great preacher of a great Gospel in a time when constancy, courage, and conviction were needed." He had indeed a consuming passion for the promotion of Christian education; he was an independent thinker whose judgments were respected and heeded by leaders of synods, conferences, and congregations. In the words of Dr. Charles Jacobs, spoken at the funeral of Dr. Haas, "The whole Church is poor by his going."

Young folks will be interested in knowing whether Dr. Haas was bound by tradition or really alert to the future. What do you think?

Dr. Haas was certainly never bound by tradition. He had a forward-looking mind and was keenly aware of the many diverse currents of modern thought.

Tell us of his personal religious life as you knew it.

He kept the simple faith of his boyhood unshaken amid the tumult and doubt of our century. He was a believing, devoted, and loyal parishioner of his Church. Throughout his long life God was very near and very real to him. He cherished the devotional books his Church had produced, but he read, studied, and meditated most upon the great passages of the Bible. This Book was for him the only sure guide for mind and heart.

In conclusion, what do you think Lutheran youth can learn from the life of this great Christian educator?

Lutheran young people may learn from the life of Dr. Haas three important lessons: first, that real education can be obtained only by disciplining one's mind to conscientious study and hard work; second, that one must have a genuine zeal for one's life work in order to achieve success; third, that personal Christian faith can best mould one's character and give a definite direction to one's life.

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To LEADERS: Topic date, April 23. This topic may be presented as a conversation between two of the members. Next topic, "Disseminating God's Word."

BOOK REVIEWS

JOHN WYCLIF AND THE ENGLISH BIBLE

By Melvin Macye Cammack, M.A. American Tract Society, 7 West 45th St., New York, N. Y. Price, \$1.75.

John Wyclif is known in history as the "Morning Star of the Reformation." Though a scholar, a minister and a statesman, his life, work and influence are somewhat obscured by the times in which he lived. What our author aims to do is to bring him into objectivity.

Wyclif was one of the earliest religious leaders to lift his voice and pen against the claims, the corrupt practices and the political aspirations of the Catholic Church. He was one of the foremost scholars of his time. To read the story of his life, of his work as a preacher and linguist, of his influence in university circles, of the enemies he made, of his part in giving the Bible to the English people in their own language, of the standing he had among legislators, of the channels he created for the promulgation of his own teachings, of the providential manner in which he escaped martyrdom, is to read in anticipation the life and work of Luther, who was born one hundred fifty-nine years later.

Wyclif taught the doctrine of salvation through faith, strongly opposed the Catholic view of transubstantiation in the Lord's Supper, held that the Scriptures, and not the Church and Catholic tradition, are the highest spiritual authority for the Christian, and believed in placing the Bible in the hands of the people.

Read the following sentence describing Wyclif's method in England, and compare it with Luther in Germany: "It probably is not too much to say that if Wyclif had not put his doctrines into English, if he had not organized a body of men to spread these doctrines, and if he had not inspired and secured the translation of the Bible into English, his teachings would have been buried with him." It must not be forgotten that when Wyclif did his work the English language was in its infancy.

The reviewer is reluctant to surrender his long-time belief that Wyclif translated the Bible from Latin into English, and was the first to perform that service. But our author decides against it. Wyclif planned the translation and circulation of the Bible. "He intended no less than the entire Bible for all the people, rich and poor, laity and clergy." We are assured he had no hand in the translation, but that he was its guide and inspiration, and that this glorious achievement was made possible by the fertility of his mind and the vitality of his spirit: and, "Thus it may be said with confidence that Wyclif was the real source of the Bible in English."

CHARLES P. WILES.

THE HUMAN QUEST AND THE DIVINE PLAN

By W. H. Wrighton. Zondervan Publishing House, Grand Rapids, Mich. 1939. Pages 165. Price, \$1.00.

Beginning with a brief survey of the Natural Religions, the author discusses the Christian Plan of Salvation. In striking and non-theological language he pictures the ever-present dialectical nature of man: of the earth, earthy; full of sin, the son of the devil; yet also divine, God's darling; the subject of redemption for whose salvation God's only Son shed His blood.

Unhampered by a traditional vocabulary, speaking in the thought-pattern of today, the author knows how to picture Biblical Realism in a clear and positive way.

Over against the various and conflicting plans of salvation offered in the Natural Religions he places God's plan of sacrifice running through the Scriptures from creation to the final completion on the cross.

While it is not intended to be a formal theological treatise, the book covers the whole field of evangelical theology. It can be read with benefit by pastors who are anxious to present theological problems to their people in an appealing way. But it should be a particularly useful book to place in the hands of youth or student groups. The last chapter is a direct appeal to students to seek the "way of the Lord."

JAMES J. RAUN.

DAYS OF OUR YEARS

By Pierre Van Paasen. The Hillman-Curl Co., New York City. 520 pages with Index. Price, \$3.50. February Book-of-the-Month.

This book is written as an autobiography. But it is really a description and interpretation of European movements, diplomacies, and social philosophies threaded on the author's activities. He has been European correspondent for the New York *Evening World* and other American newspapers for the last twenty years, has covered Europe, Northern Africa and Palestinian Asia, has interviewed the famous personages of Europe including Hitler, Mussolini, the late Turkish ruler, Haile Selassie, and a succession of French Premiers. He came within inches of death several times. He was in the thick of the Italo-Ethiopian conflict and the Spanish Civil War. The author writes with a frank, bold realism and the book is both gruesome and morally shocking at places.

The author was born and educated in Holland, migrated to Canada in youth, served with the Canadian forces during the war. He had planned to study for the ministry, first in the Church of Holland, then in the Methodist Church in Canada. While in Paris he studied at the Sorbonne. For a layman he is quite a theologian. His observations on Calvinism as a social force, as a joyless, depressing faith, likewise as a cause for worry on the part of lay people for fear they are not among the elect, are significant. His descriptions of a Methodist plan to "proselyte" Ruthenian immigrants in Alberta and a prayer meeting during which he rebelled are likewise revealing. His analysis of Roman Catholic decisions to support General Franco in

the Spanish brawl and of Roman Catholic policies in general is extremely interesting. One can readily see why Cardinal Pacelli was elected pope. Soured on the cold reactionary conservatism of the Dutch Reformed Church, steeped with socialistic ideas through a bachelor uncle and other sources, he ended by becoming a Christian socialist. His socialism crops up at times throughout the book but it does not prevent a cool, objective detachment in the reporting of facts and the interpretation of events.

Frankly he describes how American editors want cabled articles on movie stars and persons with more publicity than fame while they utterly reject solid material which would really interpret European movements to Americans. Likewise he states that European censorships are so strict that anything adverse to the nationals is not allowed out of the respective countries; they frame up and cable their own propaganda. Were completely truthful reports to be sent the correspondent would soon be debarred from one country after another and eventually lose his job. For instance the Bulgarian butcheries were not reported at all. One wonders whether the author, in writing this bold book, has not written himself out of a job. His descriptions supported by documentary references on the secret diplomacy which hatched out the Abyssinian theft and the Spanish Civil War from one and a half to three years before action started are revealing—and disgusting. One's memory harks back to pre-war days and propaganda, to Versailles, to President Wilson's efforts among European wolves. One also resolves that hereafter Europe's alley dog-fights shall remain her own concern without involving Uncle Sam's precious boys and dollars.

The book is a valuable treasurehouse of information and interpretive sidelights. But it will not prove good fare for the squeamish.

CARROLL J. ROCKEY.

DOORWAYS TO DEVOTION

By Gladys C. Murrell. The Abingdon Press, New York. 1938. Pages 138. Price, \$1.00.

This little volume is a book of sixty-five worship services for women's meetings. Its purpose is to supply material for those who conduct the devotional part of women's meetings in the church. The outlines are brief, suggestive and may be lengthened. Each service furnishes a definite theme, scripture references, suggested hymns, a meditation upon the theme, a fitting prayer, with an opening motto and a closing poetic selection. The themes are assembled under five general groupings, viz., Doorways to the Christian Life, such as "God's Plan for Us"; Doorways to More Abundant Life, such as "Appreciation of Others"; Doorways Needing Repairs, such as "Faultfinding"; Doorways Leading Outward, such as "A Needy World"; Doorways to Special Days, such as "Easter," etc. Mrs. Murrell has had a wide experience in the fields of Christian education and worship, and these pages will prove inspirational and practical.

HENRY MANKEN, JR.

THE BOOK OF NUMBERS, A COMMENTARY

By Julius H. Greenstone. Jewish Publication Society, Philadelphia, Pa. 5699 B. C.-A. D. 1939. Pages 411. Price, \$2.50.

The well-known principal of Gratz College in Philadelphia has given us in this commentary a splendid interpretation of what is commonly known as the third book of Moses. Incidentally it is the third in a series of commentaries in English written from the Jewish standpoint, published by the above-mentioned Society. The text proper is based on the Society's version of the Holy Scriptures, a new English translation of the Old Testament according to the Masoretic text.

While fully abreast of the results of modern scholarship and Biblical interpretation, Dr. Greenstone gives prominence to the Jewish traditional viewpoint in this work. What makes the commentary especially valuable is that every section is preceded by a summary of its contents. Each verse, important phrases, institutions of events, and the various problems that the book presents; its historical and religious significance; are dealt with in a thorough manner. Two illuminating maps that pertain to the events described in the book are appended at the end of the volume and serve as a valuable guide to the student. We cannot recommend this scholarly commentary too highly.

HENRY EINSBRUCH.

CHRIST IN PSALM CXIX

By Augustus Bedlow Prichard, D.D. Bible House of Los Angeles, California. 1938. Pages 128. Price, \$1.00.

If the ordinary reader of the Bible were asked to name the Messianic psalms, he would probably mention Psalms 2, 8, 16, 22, 24, 45, 72, 110. If he were pressed further, he might venture a few more. But he would scarcely think of Psalm 119. Dr. Prichard in his monograph seeks to penetrate the mystery of this psalm of 176 verses, in all but six of which the psalmist uses one of eight terms referring to the Word of God. Instead of regarding the psalm as an attempt to bring together the greatest number of disconnected statements regarding the value and use of the Word of God, he finds a continuity of thought, as though it were depicting the progress of a Pilgrim, reminding one of Bunyan's "Pilgrim's Progress." Matthew Henry called the psalm "a chest of gold rings, not a chain of gold links." Dr. Prichard reverses this judgment.

The Bible student who is eager to discover spiritual truth, and who is appreciative of the fact that the Bible is a book of divine revelation will be benefited by this study. It will help his devotional life and will increase his reverence for the Word as the Revealer of the Father.

The book is divided into two parts—Introduction and Exposition. The Introduction discusses Authorship (Hezekiah), Character (a meditation), Form (a Hebrew Alphabetic Acrostic), and Outlines (a fourfold presentation of spiritual progress). The Pilgrim who walks before us

in the psalm is none other, says the author, than "Israel's Messiah, the Christ of the Gospels"; and he traces his course through the psalm from Bethlehem to Golgotha.

In the Word of God the living Word (John 1:1; Rev. 19:13) can surely be found. T. W. KRETSCHMANN.

INSPIRED YOUTH

By Olive M. Jones. Harper and Brothers, New York and London. Pages 321. Price, \$2.00.

Here is a large and interesting collection of nearly two hundred stories about real children in real life and how they react to religious teaching. The book is written for the purpose of helping boys and girls "to learn to know how to talk to God and how to listen to Him as He lets them know His plans for them every day and His purpose for the whole world."

In these stories, gathered from a dozen different nationalities, with a wide variety of backgrounds and character-traits, the children respond in normal fashion to the unusual environment created by close association with elders and other children connected with the Oxford Movement.

Particularly numerous and interesting are the stories relating to the children's natural acceptance of "guidance" as it comes to them during their "quiet times," the cherished inspiration of the Oxford Group.

One of the chief attractions of the stories is that they reveal how easily and naturally children accept the fundamental facts of the presence of God at all times and His accessibility under all circumstances.

Reference to the "four absolutes" emphasized by the Oxford Group, and how definitely children can interpret and apply these standards to everyday life, show the practicality of the essential truths of Christian teaching.

Most of them serious, some of the stories are humorous because of that engaging frankness and clear insight which is so characteristic of children and often so surprising to their elders. This is an excellent book for those who are concerned in building character according to Christian principles. GERTRUDE MICHAEL.

HOW LONG? WHY THE JEWS ARE PERSECUTED, AND STUDIES IN THE PSALMS

By Max Reich. Wm. B. Eerdmans Publishing Company, Grand Rapids, Mich. Pages 118. Price, \$1.00.

The rather long title of this book does not in the least detract from its true worth. Dr. Reich writes interestingly; and there are poetic flashes in these devotional studies of the Psalms. It is not possible to read this book without gaining a deeper knowledge and a finer appreciation of the prayer book of ancient Israel. Being a Hebrew Christian to whom the plight of his brethren just now is of deep concern, Dr. Reich pleads with his readers for a more humane, more Christlike attitude toward the Jewish people.

HENRY EINSBRUCH.

A Special Order of Service for Rural Life Sunday

ORDER OF SERVICE FOR ROGATIONTIDE AND BLESSING OF THE FIELDS

Rural Life Sunday, which has its roots in Rogation Days, is a day set apart for the invocation of God's blessing upon the seed, the fruits of the soil, and cultivators of the earth, and for contemplating the spiritual blessings of rural life. Such observance is in line with the practice of the early church, particularly in Western Europe. Services were regularly held on Rogate Sunday and the three days following (Rogation Days) immediately preceding the Feast of Ascension. Recent widespread observance of this Sunday as Rural Life Sunday by a number of communions perpetuates a distinctive and colorful feature of the historic Church Year and meets a definite need of the present day.

This particular form has been prepared by the Common Service Book Committee so that our churches desiring to observe Rural Life Sunday would have something available that would serve the purpose satisfactorily.

The holding of a service of this nature on May 14 of this year, on the part of rural churches or those in smaller communities, is now conveniently possible with this order of service.

This four-page folder includes not only an order of service for use at the usual hour of worship in the morning, but also one in the nature of "Blessing of the Fields" for use at a special afternoon service.

Price, 5 cents a copy; 25 cents a dozen; \$1.50 a hundred.

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OPEN LETTERS

SOUL RELIEF, NOT CREEDS, CALLED FOR

March 2, 1939.

Dear LUTHERAN:

ONE WONDERS whether the editorial on page 14 of the March 1 issue accuses or excuses the contemporary scribes and pulpiteers. The editorial, "Reconciliation with God," suggests that present-day Christians, or their "interpreters" either evade or "put into the background what earlier generations of Christian interpreters put in the foreground." It appears that that is as it should be. Various examples of phrases are given.

"Generations may come and go, but my word shall go on forever." Dogmas may come and go, but Jesus' word shall go on forever. The old theological phraseology gives way to the new. Instead of the "New Birth" we speak of "Remaking Human Nature." Instead of "Vicarious Suffering" or "Vicarious Atonement," we speak of "Man's Responsibility to Man." Instead of "Propitiation for Sin," we speak of "Spiritual Bankers," or "Indebtedness to God." Instead of "Reconciliation with God," we think of "Man Finds God," or "Can Man Find God?" The old dogmas and phrases pass away, but the Gospel truth goes on forever.

If we analyze the sermons and detect the thought that dominated preaching in the days of Jonathan Edwards, John Fox, Roger Williams and the rest, we find that creeds and theological terms were secondary, and mostly excluded. The pressing need was a message to relieve soul hunger and release from the fear of starvation. Shortage of household commodities were thought to be the result of evil and misconduct in the colonies. Providence ruled according to the behavior of the colonizers.

If we examine the sermons of Massillon, Saurin, Wesley, Whitefield, Blair, Dwight, Robert Hall, Evans and Schleiermacher, the note of industrial and economic conditions is present. These sermonizers cover a period from 1663 to 1834. Wesley deploras the fact that "God's Love to Fallen Man" is not preached nor written about. Again if we turn to T. DeWitt Talmage, we detect without effort the national and economic questions of the day. The Gospel is preached in relation to the pressing needs of the day. After the Great War the Social Gospel was all that man required. Today, regretfully stated, we must guard against this same leaven of the pharisees. The world prosperity of the twenties seemed to portend the nearness of the Kingdom. Prophets and priests sounded the note of I Thessalonians. Today, the past five years, it is necessary to send out a second letter to correct the misconception. The end is not yet; instead of living in plenty and awaiting the trumpet we realize that prophecy is postponed.

What we are trying to say, Mr. Editor, is that creeds and dogmas have little place in this day and age. They are not vital to Christian living. To know the Gospel message is good, meditating upon it is better, practicing it is best. To know the

Bible and live it is more valuable than to theologize about it. Creeds and dogmas appear to one as externals about the Bible and not truths in the Bible. Yes, there are phrases in creeds that are Biblical truths, but the wise and prudent can so arrange them as to convey a wrong understanding. The early days of creed making are over. The day served its purpose in the church, but the common people, which includes most of us, are not stirred by reading or hearing wornout ideas rejuvenated.

JOHN R. STREVIG.

"JUST WAR" ANTI- CHRISTIAN

March 23, 1939.

Dear LUTHERAN:

I WISH to make the following comment in regards to your article, "When Is a War Just?" which appeared in the March 8 issue of THE LUTHERAN.

I am of the opinion that one of the cardinal principles of the Lutheran Church holds that the Bible is the supreme and final authority in the matter of faith and practise. (Cf. "The Formula of Concord," Part I.) "We believe, teach and confess that the only rule and standard according to which at once all dogmas and teachers should be esteemed and judged are nothing else than . . . the Old and . . . the New Testament. . . . Other writings, of ancient or modern teachers, whatever reputation they may have, should not be regarded as of equal authority with the Holy Scriptures." This statement therefore allows us the prerogative to question this sixteenth article of the Augsburg Confession and even dare to suggest that a part of this article, namely, "to engage in just wars, to serve as soldiers," is not in agreement with the teachings of the New Testament.

I am persuaded that the principles of even a "just" war are the very antithesis of the principles of Jesus Christ. Even in a "just" war it is necessary to hate, lie, destroy property, take life, give free rein to all that which makes life a living hell. In my comprehension of the life of Jesus He never used physical force to the extent of injuring any person's body or marring his soul, but on the contrary preached against violence and prayed for those who crucified Him. I can visualize Jesus on a cross dying for mankind, but I cannot picture Him in a soldier's uniform dropping bombs on the very children He came to bless. I can visualize Jesus on a mountain side teaching the people, "Love your enemies," i.e., have good will toward all people, but I cannot picture Him drawing a sword in self-defense. It is well to remember that at the beginning of the Christian Church it was not thought possible for a person to be both a soldier and a Christian.

Despite some scholars to the contrary, I am of the belief that Jesus desires us to look at life and live life as He did so far as we are humanly able. As Luther suggests, we are to be "little Christs." Is it

possible that so soon as we turn our backs on the principle of love as exemplified in Jesus and become regimented in the principle of force so soon we deny the very God we would glorify?

Cordially yours,

AUGUST SCHNEIDER.

THE PRICE

By Einar Atair Paulanton, St. Paul, Minn.

THERE IS a price too steep to pay
For Peace—ah, ev'n for Peace!
When tyrants (whom but force can stay)
Press on and on without surcease
And crush self-rule to earth, and spurn
Each suppliant—to ward new conquests
turn;

The Price—the Price—it were too steep to pay,

Should, honor pawned, we purchase Peace!

(Written September 21, 1938, but still applicable.)

IS MARS ALSO AMONG THE JUST?

(Continued from page 9)

How different is the mind of Christ which is revealed in I Corinthians 13 and in the First Epistle of Peter! There could be no better fortification of the inward man against trials to come than to read these chapters at least once a month and to remember Paul's warning: "But if ye bite and devour one another, take heed that ye be not consumed one of another."

"Consumed"—that is exactly what is happening; for there is in reality no possible protection against bombs from the air, save to abolish war and give up the notion that war will ever end war. Risks? Yes, peace-making is hazardous, but what are Christians good for if they refuse to venture? And are not the risks of war just as great? Not even a "just war" could guarantee the sanctity of the home and the safety of women and children. Instead, it could only spread lust and brutality like smut-spores over the corn on the wings of the wind.

A Prophet's Picture

The best description of a martian peace conference stands written in Dan. 11: 27—"Their hearts shall be to do mischief, and they shall speak lies at one table: but it shall not prosper"; and the most accurate illustration of the folly of mutual murder ever penned is the ancient affair at the pool of Gibeon, II Samuel 2: 12-16, in which the bloody Abner said to the bloodier Joab, "I pray you let the young men arise and make sport before us." Whereupon twelve lusty left-handers of Benjamin were matched against twelve right-handed partisans of David, and they "caught every one his fellow by the head, and thrust his sword into his fellow's side; so they all fell down together"—for the sport of the leaders and the glory of the reich. To Abner's credit be it said that at last he got sick of it and called to Joab, "Shall the sword devour forever? knowest thou not that it will be bitterness in the latter end? how long shall it be, ere

thou bid the people to return from following their brethren?"

"How long?" There can be no peace until every Abner and Joab and their factions, and David too, have been converted to walk with Paul in the one most excellent way of faith and hope and love. That may take a long time; but then again it may come sooner than pessimists imagine, if only we have "all faith, so as to remove mountains," and prove it by venturesome deeds of serving love.

Evil from Evil

The law of sowing and reaping is universal, and God will not be mocked by any distinction which we may make between corporate acts and individual acts. If we fight sin with sin, murder with murder, we do but brand ourselves with the mark of Cain. The casualties of battle are both the individual and the corporate consequences of the sins of omission and commission of each and every citizen. How then can it be said that they are not referable to the individual's conscience? If we continue to write history in blood, expecting the fruits of the Spirit to grow on the field of Mars, we are due for a disastrous crop failure. We have been warned.

Caesar, blasphemously claiming the throne of the Almighty, cannot be expected to let any man decide for himself whether a war is "just" or unjust. It is "my country, right or wrong." Once war has broken out, it is too late to do anything about it. But if all professing Christians would fully Christianize themselves also in their political and economic thinking and living, they could convert Caesar from his "cash-and-carry" policy, civilize him and keep him in his place.

It is high time to tell Mars that his shirt will not do for the wedding of the Prince of Peace, and that, unconverted, he is not fit for the company of the just: "How camest thou in hither not having a wedding garment?" And we can make him speechless by leaving religion out of every proposal to go to war, and by writing history, not with blood, but with the ink of the Spirit of love and common sense. It will be Judgment Day for Mars when all professing Christians, united front and rear, say to him: "Your way of self-defence is not courage, as you claim, but cowardice which fears to adventure for the better future. Therefore, be it known unto you that we, the International Brotherhood of Peacemakers, will not pay tribute to your racket." On that day Mars will find himself in outer darkness and without any teeth to gnash.

THE AWAKENING

(Continued from page 3)

Starr wondering in what way the visit had been beneficial.

* * *

Mrs. Starr was busy with supper preparations when Ruth and Mae came home. Ruth worked in town and Mae was a Junior in High School.

"I'm glad Ruth could come home this week-end. She has Saturday off and she will remodel my party dress. She has some splendid ideas, Mother," and Mae's eyes

sparkled as she visioned her beautiful dress.

"Yes, Mother, I have been window-shopping this week. I see wonderful possibilities for a glamorous gown at the expense of my fertile brain and those scraps of silk and lace you have," gaily answered Ruth with such a happy expression on her face as if remodeling old party dresses was her hobby.

* * *

"Why so silent?" asked Mr. King of his wife on their homeward drive. "Didn't you have a pleasant visit or are you thinking of that new suit?" he teased.

"I'm not getting a new suit. My last year's is good enough. Why buy another?" answered his wife.

"You said you needed a new one, that is all I know about it," replied Mr. King.

"John, I'm a wiser woman than I was an hour ago, and I hope to be a better Christian from now on." She related her afternoon's visit and what she had learned. She determined in her heart to take as her motto Mrs. Starr's words, "Christians must do what they set out to do. It doesn't just happen."

"That is a splendid motto," said Mr. King.

"I know it will not be easy to follow. We treasure most those things for which we pay the most, not in money alone but in how far our hearts have been lifted. I feel guilty," confessed Mrs. King. "I got those new drapes, and we thought we were entitled to a new radio when our mission and church pledges were unpaid. We didn't need them, we just wanted them."

"You are right, Julia," agreed Mr. King. "I can see a dozen places where I've thrown money away on foolish things instead of investing it in the cause of Jesus Christ."

"From now on I hope to do my part. If I fail, someone must do mine and his also. That is not fair. If everyone did his share, no one would be burdened," replied his wife.

"Oh Mother, where have you been? I have the supper nearly prepared. I thought you had gone shopping for my dress or your new suit. I saw the sweetest, loveliest dream of a dress at Journay's. Mildred has hers already selected and the darlingest pair of pumps to match and—"

"Yes, Marjorie, but let us get the supper served. Father has a committee meeting to attend this evening. Later we can talk about the dress and other things."

"Is Charles going on the hike? Has he his boots?" asked Joe.

Marjorie was plying her with questions about Mae's dress.

Instead of answering their questions Mrs. King told them a beautiful story of a family she recently discovered.

"It sounds lovely, Mother, but not real. Real people are not that way. That family must have hitched their wagon to a star and sailed through ethereal regions. What they need is wings." Thus thought and spoke her daughter.

"That boy must be a goody, I say," thus thought and spoke her son.

Seeing the amused expression on their mother's face, they demanded an explana-

tion. She told them the goody boy was none other than Joe's fun-loving pal, Charles, and the girl, Marjorie's school-mate and friend, Mae.

Mrs. King pointed out the selfishness of their own family and how little they had appreciated the daily blessings of God. She hoped the whole family would find a real joy in Christian giving and serving. The Christian's heart must be big enough to include others. This cannot be until we have put aside our own selfish interests, she explained. She told them about the isolated families. Boys like Joe and girls like Marjorie were suffering for the real necessities of life. They, too, had desires for learning and recreation. It is not fair to devote such a large share of our money and time to social affairs and forget the needy ones.

If all the Joneses and Smiths did their share, wouldn't there be a lot of folks singing, "Count your blessings, count them, one by one. Count your blessings. See what God has done," concluded Mrs. King.

That night two wiser and more thoughtful children went to their respective rooms to ponder and sleep on what their mother had told them.

"What a glorious spring-like day! The robins and meadow-larks are so busy getting their breakfast," said Mrs. King to her children the next morning.

"Yes, Mother," answered Marjorie, "and I'm going to be busy too. I'm going to see some of the girls in my Sunday school class instead of going shopping. I've decided I don't need what I thought I did. I'm going to tell them my plans and, if they feel as I do, our missionary offering from class No. 8 will be a joy."

"You are not the only busy one, Sis," spoke up Joe. "I've got a man's job for today."

"I thought some of your pals were coming here today," said his mother.

"I am going to spread that pile of compost on the flower garden. I asked dad this morning about it. I guess he knew I meant business. He told me he would pay one dollar for the work well done. Our Sunday school teacher told us boys it would be fine if we could give a missionary offering for next Sunday. I was going to ask dad for it, but if Charles can earn his, I can too," and Joe's eyes sparkled. "Hooray! Don't I know where one of those dimes is going?" he shouted back as he sped down the garden path.

Mrs. King, doing her routine household work, stopped to look out at her busy son. Sure enough the boys had come, but they soon left quickly as if they had something of importance to attend to, and they had.

Like a stone cast into a pond causes ripples to spread farther and farther until they reach the opposite shore, so are Christian deeds. We cannot measure them.

The largest Protestant school system in the history of the United States is sponsored by the Missouri Synod. There are 1,353 schools, 75,721 pupils, 1,887 men teachers and 347 women. Many of the teachers are trained in the synod's normal schools whose graduates are given state teaching certificates.

TEXAS TIDINGS

By the Rev. James F. Vorkoper

Arthur M. Knudsen, D.D., secretary of English Missions for the Board of American Missions, made a rapid trip through Texas recently, visiting all the mission congregations under his jurisdiction. He visited Sweetwater and its pastor, the Rev. Harold Wolff, who is in charge for the Board; Austin, where the president of synod, the Rev. F. W. Kern, is starting a building program; San Antonio, where the writer is just plodding along under the burden of a big debt but getting places in spite of it, for we expect fifteen adult accessions on Easter; Inez-Tivoli, that far-flung fifty-mile parish which is now vacant, the Rev. Edwin J. Hirsch having accepted a call to the Goliad-Collettoville Parish; Harlingen, where the Rev. J. C. A. Pfenninger is pastor of Grace Church, our only U. L. C. A. congregation in the "Magic Valley"; and then our Houston churches, Redeemer, Statistician Donald E. Elder pastor, and Grace Church, now self-supporting, the Rev. N. H. Kern pastor; and finally to Dallas, the new home of one of our Texas Synod's young veterans, the Rev. William J. Hoebel, who now has to plan the meeting of synod with a new congregation! Dr. Knudsen is familiar with these long western distances and we hope that under his jurisdiction the distances between missions of the U. L. C. A. will grow shorter as the congregations grow thicker! Come back again Dr. Knudsen, you left courage and more determination in your wake!

One other mission, the bi-lingual *Ray Point-Pawnee-George West Parish*, not under our visitor's supervision, is making splendid progress under its new pastor, the Rev. Richard G. Hartfiel. Recently the congregations received a number of English Common Service Books from St. Luke's, San Antonio. St. Luke's inherited them from Austin, who received them from the Board. They were the Revised Edition, while the kind commonly used in the two English missions were the Mission Edition. Two editions being used at the same service led to confusion, so it was a case of "hand-me-downs." But to Ray Point-Pawnee they proved a blessing, for they did not have English hymnals before. May God bless these congregations in their praise of Him.

Pioneer Rural Work

In these rural churches we find pioneer work in missions. At Pawnee, a small village with a number of other churches, unapproached by any highways of importance, we have a plain but well-built church. Fifteen miles away is Ray Point. One must go through miles of brush country, wilderness if you please, and over roads that cannot be given that name when rain falls, to the tiny village of Ray Point. A little Methodist church, a schoolhouse and store is found. "Where is the Lutheran Church?" "Well, just go up that road there about a mile, etc. . . ." One sees a small cottage and cemetery. Here in this cottage Pastor Hartfiel and his wife raise a little family of two boys, eat sleep and worship. Early Sunday morning must be

a busy time in this cottage. Because the two largest rooms must be cleared to make room for the Sunday school and church service on Sunday morning. Some home-made pews are on hand, but the space is so small that it is reported that some of the strangers or prospectives who would come, say, "We will not go because we will take the seats from the members." This mission needs a chapel badly. At George West the synod owns a large lot and a small chapel. The field has many possibilities. We hope that Pastor Hartfiel will be able to win many souls for the Kingdom of our Lord in this difficult field. Mr. Hartfiel comes to us from the Missouri Synod and will be ordained at the meeting of synod, we understand.

The Cuero Lutheran Hospital

This very quiet institution seldom breaks into print in this column or in *The Texas Lutheran*. However, in the last issue of the synodical paper we were given a pleasant surprise by reading a letter from the Rev. A. A. Hahn of Cuero, who is on the governing board of the hospital. He writes: "Our Lutheran Hospital at Cuero, Texas, having made a splendid recovery and operating under a balanced budget, interest and principal payments included, has taken a new lease on life. The special committee of synod instructed to dispose of the hospital, decided unanimously to ask synod to rescind its action and dismiss the committee because of its findings. Where the hospital had been going deeper into debt from year to year, it is now paying at the rate of \$50 per month on its indebtedness. The operating budget has been cut approximately \$2,000 per year and the efficiency has been increased. There is a fine spirit of co-operation among and between the doctors, nurses, the auxiliary and the Board. The local auxiliary has raised \$500 a year for the hospital, including this year, and is doing splendid work under the able direction of Mrs. Ruth Eberhardt. The hospital has gone on record that all cash donations received from individuals, organizations, and congregations, unless otherwise specified, will be applied on the hospital indebtedness over and above the \$50 pledged by the hospital." That is good news for the Texas Synod.

St. Mark's, Cuero, is gathering funds for a much-needed new church. The present building is proving too small for the crowds that are attending the services. *St. Mark's* is the second largest congregation of the Texas Synod, numbering over 660 baptized members.

Holy Cross Church, Yoakum, Texas, the Rev. Paul Bechter pastor, invested in some real estate. A house was purchased adjoining the present property. The women of the church spent \$250 renovating it, and it now is being used for the pastor's study and Sunday school classes. This congregation has two chicks under its wings. Two rural Sunday schools are proving a "feeder" for the confirmation classes and teach the Word to many who would not come to the city to hear it. Christmas programs were enjoyed by these rural schools. The benevolent giving in this congregation was notably increased during

1938 by the more extensive use of the duplex envelope. These people love their pastor. After he returned from a long trip which lasted nearly two months, during which time he represented the Texas Synod at the U. L. C. A. Convention in Baltimore, and again at Christmas time the ladies opened the horn of plenty and let it pour into the parsonage kitchen.

The church and parsonage in *Swiss Alps* are now lighted with electric lights. This bit of "rural electrification" may sound strange to many readers, but it is a great event in this community. This church is three miles off the main highway (like many of our Lutheran churches all over this land are safely hidden), and the only lighting for years was by kerosene lamps or gasoline lamps. The Rev. F. E. Eilers and his staff of workers have introduced The Children of the Church program and organized a new Intermediate Luther League. The Senior League recently produced a play, "Up the Hill to Paradise," for the entertainment of the community and the raising of funds. A sister congregation of this parish, *Trinity Church, Black Jack, Texas*, recently added new altar hangings and renovated the roof of the church building.

Trinity Church, Miles, the Rev. George Perry pastor, reports a parsonage debt fully paid. \$423 was raised during 1938. This section has experienced a number of hard years financially. While Miles is a small city, the surrounding farming district furnishes most of the income. But in spite of flat purses this congregation started a new "Repair and Church Building Fund" with a view to erecting a new building in the future.

Auxiliary Conventions

There is more news in the offing. The executive committees of the synodical Men's, Women's and Young People's organizations met in Austin March 19 to plan their respective conventions. The Brotherhood Convention will be held in Dallas, Texas, April 30. The Luther League Convention will meet some time in July in San Antonio, and the time and place of the Women's Missionary Society Convention will be decided by the executive committee. The meeting of synod will soon be here! April 29 or 30 we shall grit our teeth (especially if there is a North Texas, or is it Oklahoma? dust storm), grip our steering wheels and travel to Dallas, some of us going as far as 600 miles to synod. Most of the pastors will travel over 300 miles this year. But Dallas should have its turn. We in central and southern Texas should not be selfish.

St. Luke's, San Antonio, located a lost baby chick (a community) and is now mothering a rural Sunday school. The attendance average has been about thirty-one. The people have asked for preaching services just before the Sunday school period. A unified service plan has been adopted. *The Lock Hill Sunday School* was started January 29 and is ten miles out of San Antonio on the Fredericksburg Road, the main route to the beautiful hill country. Most of the families in this section do not attend any church.

Remember the Texas Synod in your prayers!

SOUTH CAROLINA NEWS

By the Rev. Wynne C. Boliek

THE commandment, "Thou shalt not kill," still stands on the statute books of God's law in spite of the fact that man continues to usurp divine power and take life at will. Many hardened sinners seem to forget that only the God Who gives life should be the One to take it.

On a quiet Sunday morning, December 12, 1937, six desperate criminals, serving time in the South Carolina State Penitentiary in Columbia, got into the office of the captain of the guards and held him as hostage while they made their demands for an automobile and the privilege of escape. When notified of this attempted break Governor Johnston rushed to the scene and made earnest appeals to these vicious men. The men refused to heed any appeal to them. Finally they were routed by tear gas and nausea bombs. But the brave captain lay on the floor dying from stabs.

The killers were tried and convicted by the courts. Appeals for new trials were denied; even appeals to the State Supreme Court were denied. These efforts to obtain new trials and various appeals have delayed execution. Now appeals have been made to the new governor, Governor Maybank. A number of the jurors, and even the trial judge, have appealed to the governor for clemency for two or more of these men. After studying the case, the governor has denied clemency. His reply to the trial judge is significant. A few of his statements follow: "It is not the chief executive's duty to try any case. That duty is the duty and authority of the courts and juries. . . . I cannot set myself up as a super-Supreme Court, nor usurp the functions of the circuit court. . . . I have studied these petitions and can find nothing which would allow me to show mercy to those who showed no mercy." These six men are now to pay the penalty demanded by justice and will die in the electric chair Friday, March 24. (The above was written prior to March 24. Ed.)

Governor Maybank should be commended for his convictions regarding his responsibility for law enforcement. Certainly "crime does not pay." Those who disregard the spiritual aspects of life and who refuse spiritual guidance through the church live in sin and find that "the wages of sin is death."

Taxes and assessments are the subject of considerable thought and discussion in South Carolina just now. At the suggestion of the governor a special committee of nine was appointed to study the matter of tax revision in South Carolina. This committee reported recently suggesting a number of radical changes in the tax program. On this committee was an outstanding Lutheran, Dr. S. M. Derrick, head of the Department of Rural and Social Economics, University of South Carolina. Dr. Derrick is an active member of Ebenezer Church, Columbia.

The speaker pro tem of the South Carolina House of Representatives is Mr. J. W. D. Zerbst of Charleston, an active member of St. Matthew's Church.

P. D. Brown, D.D., pastor of Ebenezer Lutheran Church, Columbia, for the past

eighteen years, has recently resigned this charge to accept a call to become pastor of St. John's Lutheran Church, Salisbury, N. C. This change will bring a very distinct loss to the City of Columbia and the Synod of South Carolina. Dr. Brown served the synod as president for two years. He has served as director of the Joint Summer School for Church Workers for several years, has been active in local civic interests, and has served on important boards and committees of the United Lutheran Church. His resignation at Ebenezer was accepted with regret at a meeting of the congregation Sunday, March 19.

The Rev. J. LeGrande Mayer, pastor of Trinity Church, Elloree, for the past three years, has accepted a call to St. John's Church, Clinton, and will take up his new duties about April 15.

The Western District of the Luther League of South Carolina held a meeting in St. James Church, Red Bank, the Rev. L. H. Jeffcoat pastor, March 19. The theme of the meeting was "Pillars of Christian Living."

The Rev. J. C. Peery, Jr., missionary to India now home on furlough, is booked for engagements for every Sunday during the rest of his furlough. Missionary Peery and his wife have been received most favorably wherever they have appeared.

Dr. James C. Kinard, president of Newberry College, has established some sort of traveling and speaking record for the year 1938. He delivered 104 addresses, not including a large number of informal talks made in connection with his college work. In filling his engagements during the year he traveled more than 26,000 miles by automobile, airplane, and train. He appeared in eight states: South Carolina, North Carolina, Virginia, Georgia, Alabama, Texas, Pennsylvania, Maryland, and in Canada.

His messages were delivered before church groups, service clubs, educational associations, civic organizations, young people's societies, and many other types of meetings.

Newberry College recently announced the receipt of a gift of \$10,000 from Mr. Bernard M. Baruch of New York City. This is to be added to the endowment funds of the college.

ON THE OLD VENANGO TRAIL

By the Rev. L. W. Rupp

FORMER President Herbert Hoover spoke in Pittsburgh February 23 before some 700 Presbyterian leaders on the opening of the \$1,000,000 Western Pennsylvania campaign, a part of the \$10,000,000 objective of the Presbyterian Sesqui-centennial Fund for Christian Education.

Mr. Hoover seems to have mixed quite a number of things in his address, including a little bit of politics. For instance, he spoke of "new ideologies" which "are today dragging our democracies with illusions of economic security." Two-thirds of the people of the world today, he stated,

are influenced by such ideologies; persecutions are resulting, of the Jews, and now "of the Christian faiths as well." "The nations in dumb fright," the address continued, "are arming as never before in history for some unknown conflict. Truly the Four Horsemen of War, Famine, Pestilence and Death are marching." Intolerant ideologies, Mr. Hoover stated, add "one more" to these bringers of world woes.

The social and moral problems of the democracies also had attention, being reviewed in order from our advance in knowledge, science and invention to social complications that have come as the result of our growth "from the village shop to mass production." In this field "we were slow to carry the moral relations between employer and employee from the shop to the factory." Two illustrations were named, that in giving legal personality to corporations "we gave them the morals of a machine tool"; and in building up communications "we expand the art of organizing ignorance."

The Need of Small Colleges

Our troubles lie in what we have overlooked, that "unless intellectual and spiritual liberty be controlled by the responsibilities which spring from moral and religious inspirations liberty itself may be destructive." Our default then is "the failure of men to maintain and develop moral standards and spiritual inspirations in pace with their increase in knowledge and power." The solution to our problem will have a beginning when we come to see that "all this scientific discovery, this power over nature, and this advance in abstract knowledge have come from man's mind. These instruments of power and destruction are used and directed by individual men. It is from the minds of individual men that comes their use for good or evil. And it is the ethical or moral standards in men which will determine whether they will be used for evil or for good. It is in each individual that there lies the spark of the divinity itself. And it is this spiritual aspiration in action which creates the concept of morals."

From these considerations Mr. Hoover came to what he termed "a very practical conclusion," which is to "worry less over public conscience and mass morals and worry more over individual conscience and individual morals." "Public conscience and public ideals will not grow, they will wilt away unless there is the still small voice of personal conscience and personal ideals." There have been other ages of such moral confusion as ours; the world has survived these periods "because of some men who stood solid." These men served well, "and held the light of civilization until the furies passed," through their individual certainties of conviction, for they had "certain positive principles of life, of morals, and spiritual values." These, the speaker stated, may be expressed as "truth, justice, tolerance, mercy and respect for the dignity and personality of the individual man."

"It is in the inspiration of these things that these colleges especially serve our country," Mr. Hoover summarized the argument. To clarify his views and give detail to them the speaker placed the independent school in contrast with the

large state-supported institutions. The independently endowed college is a check and balance upon the state-supported system, and gives opportunity for independent research with latitude for trial of new ideas. These independent institutions also serve as a brake upon "ephemeral waves of public emotion," which in a democracy rise at periodic intervals. There is a special plea for smaller institutions which give "that greater intimacy of contact between teacher and student that our larger institutions of necessity cannot maintain. It makes for character. It makes for inspiration to learning." A further purpose fulfilled by the small school is found to be response to the cultural needs of each community, giving advantages to those without means to go far from their homes. These little schools have given noble service as well in what they have done to give us leaders; "these smaller colleges have been and are now the seed beds of leadership." "Theirs is a great honor roll of men and women in our nation. The finest traditions of our country are rooted in their associations and their inspiration."

At a Golden Wedding

The other day *Dr. and Mrs. Lewis Melanchthon Roth* celebrated their golden wedding anniversary. The anniversary came on one of our stormiest days, limiting the celebration to a quiet dinner at the home of Mr. and Mrs. William Shiever; Mrs. Shiever being Margaret Roth, and, like her father, a Thiel College graduate. The good doctor is our nearest neighbor to the right hand on Venango Trail; the Shiever home is first neighbor north. It was a good time to think of things a Christian college has done, and we pray may continue to do. Such an event in such a home with such evidences of the service such a school as Thiel can give to such people as are in her territory well illustrates the arguments made by Herbert Hoover. Mr. Roth is the last of the brothers, born and raised in this community, of whom three served in the Lutheran ministry, two of them, Henry Warren and Theophilus, becoming presidents of Thiel College.

Would it be permitted to observe further in illustration of the service given by the Christian college how in the impression made upon one family group these principles continue to receive demonstration from the present generation to the next? In the most recent *Carthage College Alumnus*, welcome visitor from our own college, we observe how this western Pennsylvania group of Thielites are sending the heritage of the ancestral camping grounds and church upbringings onward. There are three young folks of the Roth name, of the same "freundschaft" as our golden wedding couple, and the three of them children of Lutheran parsonages, now enrolled at Carthage College, Betty from Kenosha, Naomi from Neenah, and Robert from Milwaukee.

Now nothing will be added (at least at the moment) on the support which such schools as Thiel and Carthage have been receiving from their constituent synods and loyal friends. Or perhaps we talk about these matters, voice our enthusiasm, then

in action sell our own schools "short." Being in a situation to feel strongly for both the schools named, and having heard of what other church schools ought to do, then surely we may be excused in spending this portion of the Venango Trail space upon a query starting from the principles enunciated by the Presbyterians in opening their campaign, and suggesting thoughtful comparisons, from administrative circles as well as in the ranks of the laity, with the position of our Lutheran schools no matter where situated.

SUNFLOWER SEEDS

By the Rev. Ernest Tonsing

THE SYNOD of Kansas and Adjacent States is awaiting patiently its forthcoming annual convention in one of the "adjacent" states. St. Mark's, Kansas City, Mo., Dr. Andreas Bard pastor, is host to the joint meetings of the synod in its seventy-first, and the Women's Missionary Society in its fifty-ninth annual convention. During the last six years, only two of the conventions have been held in Kansas, a good indication of what synodical bodies think of the "adjacent" congregations. This year, the "keynoter" will be Oscar F. Blackwelder, D.D., of Washington, D. C. A representative of the United Lutheran Church has not as yet been chosen.

Sessions will begin Monday evening, April 17, and continue through the evening of April 19. Monday night, the young people will have charge of the program, which will feature their work and give them for the first time a definite placement on a synodical convention set-up. The Rev. A. J. Beil, Life Service Secretary of the Luther League of America, is in charge of arrangements. The Service of Holy Communion will be held the morning of April 18, and business sessions under the chairmanship of President Charles Puls will take place following this service and through Wednesday afternoon. Tuesday evening the Women's Missionary Society will present a program emphasizing the missionary endeavors of the Church at large. The convention of the synodical Brotherhood will take place afternoon and evening, April 19, with Evan Tonsing, Atchison, president, in charge. Banquets of the Brotherhood and the Women's Missionary Society will be held simultaneously Wednesday night after the formal closing of synod. The Women's Missionary Society Convention will fill its functions by direction of Mrs. F. W. Juergensen, Wichita, president.

Improved Apportionment

An improved record in apportionment and benevolences marks the synod's entrance into 1939. One more congregation paid its apportionment in full or in excess this year, as against 1937, and twenty-one churches paid over half of the amount due, as against nineteen in 1937. A total of twenty-six, therefore, paid either half or more in 1938. The total amount paid into Treasurer Bang's "till" was also an increase over 1938.

So far this year there have been fewer dust storms in western Kansas and Okla-

homa. But that doesn't mean that things haven't been "stirred up" in other ways. It's just like a checker tournament out here. Things can be "all quiet on the western front," and then all of a sudden, because of one or two "moves," the opening is made for a series of quick shifts. In short, that's what has occurred among the pastorates of this synod. Comparison of the new clerical register in the Year Book with that of 1937 shows that twenty-one pastors were affected; nineteen of these made changes, eight to out-synod positions, and eleven to intersynodical positions; one pastor retired, and another was taken by death. New pastors since the last synodical meeting include the Rev. S. A. Hamrick, St. Mark's, Atchison; the Rev. Paul Luther Miller, who is shepherding the Sedalia-Cole Camp Parish; and Mr. Norbert Zabel, recently licensed to supply the Bunkerhill-Wilson Parish.

The synodical Brotherhood successfully engineered "Brotherhood Sunday" throughout synod January 15, and reports indicate that the men took prominent parts in every service utilized for the purpose. The laymen are increasing their numbers, too, since there are now seventeen active Brotherhoods containing the largest membership in history, on the basis of figures gathered by President Evan Tonsing. The newest group is at Lancaster, the Rev. A. W. Malin pastor; thirty-five members compose the charter list.

Luther Leaguers of synod gathered at Lawrence February 4 and 5 for a workers' conference. Two hundred young people attended throughout the sessions in Trinity Church, the Rev. C. A. Puls pastor. Of a more-or-less local nature was the Educational Youth Day sponsored in First Church, Oklahoma City, Okla., February 19, by Pastor F. H. Bloch and his Luther League. The Rev. Dr. Gould Wickey was honor guest and speaker at a banquet meeting. Young people of synod are to be treated to two different schedules at Camp Wa-Shun-Ga this year: one is the new Leadership and Youth Camp, June 25-30, for boys and girls from nine to fourteen years of age; the other is the annual Luther League Camp-Convention, July 23-28.

"Live-wire Evangelism"

is making pastors sit up and take notice. The second "Quarterly Bulletin" has been put out by the Rev. A. J. Beil, synodical committee chairman. Advised are careful, long-distance planning, setting of membership goals, discarding of programs that fail, and introduction of "new points" in evangelism planning. Many of the congregations, urged on by the enthusiasm of this committee, have set goals for Easter accomplishment.

Miss Marie K. Jensen, R.N., missionary to Africa, was a guest in synod during parts of January and February. The Foreign Missions Committee of synod, the Rev. K. de Freese of Peabody, chairman, obtained her services and arranged a complete itinerary. Miss Jensen carried and displayed an interesting "suitcase-full" of articles made and used by her people of Africa.

Scherer Memorial Church, Chapman, joined the half-century-old class on March

5. The pastor, the Rev. G. K. Mykland, Prof. G. A. Gemmell, Ph.D., head of the department of home study of Kansas State College, Manhattan, and members of the congregation presented the programs honoring the day. The Chapman church is one of the "pillars" of the synod, having a loyal, consistent membership. Pastor Mykland, who is practical as well as theological, planned and executed complete renovation and rebuilding of the church structure some years back. His work has made Scherer Memorial one of the finest smaller plants in the state.

The Women's Missionary-Luther League infant, "The Children of the Church," reports through the columns of the *Kansas Synod Lutheran* that there are nine societies now in the synod, and that the Kansas synodical treasurer was the second to send in "C. of C." offerings to the synodical treasurer. Mrs. O. W. Ebright, Emporia, is synodical secretary.

St. Paul's, Wichita, forged ahead in 1938, reports E. E. Stauffer, D.D., and in 1939 the congregation has initiated another promising year with installation of a new two-manual Reuter pipe organ with memorial chimes, dedicated March 26.

PALMETTOS

By Walter C. Davis, D.D.

SPRING is here and the gardens are beautiful. The azaleas and the wisteria are in their glory. The woodlands by the highways are perfectly beautiful with the yellow jasmine, the wild azaleas, and the dogwood. Even the Spanish moss has taken on a fresher appearance and our highways, overarched with the giant oaks draped with the hanging moss, are a delight to any traveler.

"For lo, the winter is past,
The rain is over and gone;
The flowers appear on the earth;
The time of the singing of birds is come,
And the voice of the turtle is heard in our land."

And very literally with us "the fig tree is putting forth her green figs." So far as nature is concerned, now is the time for staging the Azalea Festival. That is scheduled to come after Easter, for the influence of the church in Charleston is great enough that the authorities do not schedule that festive occasion during Lent.

The Lutheran pastors of Charleston take their turn in preaching to the cadets at The Citadel. That service, with the magnificent chapel that stands in the very foreground of the campus, is a very impressive one. Attendance is compulsory, but the attention on the part of the young men is equal to that of any church congregation. It is a challenge to any pastor to speak to that large body of young men. This year we have been holding a Communion Service for the Lutheran cadets every two months. Our pastors take turns at that and the attendance at that communion is about fifty per cent of the Lutherans in the institution.

An interesting story is told of a minister from Boston visiting in Charleston.

Hearing of a scheduled inter-racial meeting on a certain Sunday he said, "You mean to tell me that colored people will attend too? Will they sit in these pews? Both white and colored? Then I am coming to see that." He came; he saw; he was impressed. He said, "I mean to write this back home and tell our people up there that we are not ahead of the Southern white people in their interest and helpfulness toward the Negro race." It would be a godsend if more people of the North could have their eyes opened as did this minister. It would save a vast amount of unfounded and foolish statements in numerous paper and magazine articles concerning the South these days, and would save many a heartache on the part of Southerners, and spoil many a laugh at the ridiculous assertions made by would-be reformers. I myself have taken many visitors from other parts over our city and seen their surprise at the schools for colored children and some of their beautiful churches. They have poor churches too, many of them wood and roughly built, and, if some writer wished he could picture these churches as typical of colored churches in Charleston, and make an entirely prejudicial impression. When the writer lived in Chicago he heard Booker T. Washington say to a Chicago audience, "The best friend the Negro has in America is the southern white man." That that great educator was correct cannot be doubted by anyone who has lived both North and South and observed the handling of that vexed racial problem. There is room for improvement everywhere, and patience and appreciation are needed.

Splendid Attendance at Lenten Services

All our pastors are reporting splendid Lenten attendance. The churches of Charleston make much of the season, planning services with a strong evangelical appeal, and our own people respond and also many of other denominations attend our services regularly throughout the season. We Lutherans in Charleston have our shortcomings in many things, but one favorable thing must be said—our consciousness of the value of the Sacrament of the Altar is above that which prevails throughout the Church. We are told that only 67 per cent of the members throughout the United Lutheran Church commune during the year, but in Charleston our congregations range in their averages from 81 to 87 per cent, with a general average for all our churches of 84 per cent. But here, as elsewhere, and maybe more so, we have members who commune at Easter and we see them no more till another Easter rolls around.

The Lutheran pastors here continue to keep the Book Club going in a worthwhile way, with an exchange of books each month and a well-prepared review. One young pastor living eighty miles away, the Rev. Clarence L. Richardson of Ehrhardt, counts the meetings valuable enough to drive all the way in to attend.

"FOUR things never come back: the spoken word, the sped arrow, past life, and the neglected opportunity."

GETTYSBURG COLLEGE CHOIR IN PHILADELPHIA

PASSION SUNDAY, March 26, gave the music lovers of Philadelphia, Pa., ample opportunity to hear the Gettysburg College Choir. The fifty-voice choral organization sang at four o'clock in Trinity Lutheran Church, Germantown, and at eight o'clock in Tabernacle Lutheran Church, West Philadelphia. Large congregations enjoyed this fine group of singers, who are fast winning friends for the college in this territory of the East.

The ambitious program was in three parts, consisting of twelve numbers in all. Perhaps the most difficult number was the eight-part "Blessing, Glory, Wisdom" of Bach which opened the program; written in andante, fugue, vivace movements with a fine, stately choral to close. The whole program was well arranged to interest listeners in all forms of the finest of church music. Well-known composers represented include: Bach, Kalinnikof, Gretchaninoff, Tschaikowsky, and Tschesnokoff, and of contemporary musicians Thompson, Dickenson and the beloved Christiansen. The four numbers by the latter were most beautifully sung and added much to the interest of the program. The "Hosanna" had a lift which was truly inspiring, the two selections from the song cycle, "Celestial Spring," were descriptive in choral harmonics of the season. There is no finer composer for a cappella choirs than Dr. Melius Christiansen, and it is not surprising that four numbers from his pen, and the optional "Beautiful Saviour," were all found on this program.

The present choir is the best that this reviewer has heard from Gettysburg. Singing with beautiful tone as one fine instrument, the ensemble is well graded and the balance is excellent. A few more voices among the tenors and bass would be of benefit, the female voices being superior. A fine example of sustained legato was heard from the soprano section, which showed improvement over former years. The customary technique for this type of music was mastered, attacks and releases clean, and beauty of tone was never sacrificed for effect. All in all, such singing from these young people at Gettysburg is remarkable, when one considers the lack of opportunities for music study at the college. Few colleges can boast a choir, without a School of Music to furnish the voices necessary to sing this difficult music. The three soloists were satisfactory, but this choir has been built with average vocal amateurs, the fine result being the effort of much labor and strict discipline. Credit must go to Parker Wagnild, the director, whose musical history begins at St. Olaf College, where he sang for four years in their famous choir. Two years were then spent in church choir work, with two more years in study under Clarence Dickenson at the School of Sacred Music, Union Seminary, New York. He is a graduate of Gettysburg Seminary, residing in that community now, some four years, during which time choirs have been organized in both the college and seminary. Our institutions at Gettysburg are fortunate in having so able a director of choral music as Mr. Wagnild.

T. BENTON PEERY.

"THE PREACHING MISSION"

Reported by the Rev. H. Paul Gerhard,
Pastor of Trinity, Magnolia, N. J.

FOR THE spiritual awakening of the congregation to its divine mission in the world there is nothing so excellent as a Preaching Mission conducted in the congregation by a capable preacher and missionary. There have been in recent years national and city Preaching Missions for the rousing of lax lay folk and for the edification of active members. However, the real work of a mission remains to be done in the individual congregation. In the sermons and the instruction the problems peculiar to that church community can be treated with particular emphasis.

By this method it is possible to break down wrong and persistent ideas that undermine spiritual life and growth. The mission accomplishes this by presenting the positive teachings of our Evangelical Lutheran Church; by arousing men and women to their part, by divine call, in the mission of the church; and by showing them their unique privilege of divine fellowship in the life of Christ and His Church.

Here is how the Preaching Mission worked in our congregation. The theme for the mission was determined by the pastor in conference with the missionary. The reasons for this are evident. Our missionary having had a rich experience in conducting missions suggested the best procedure. A pastoral letter announcing the Preaching Mission, together with a printed program of the mission, was dispatched. Pastoral calls followed the letters. At each church service prior to the mission a "Prayer for the Mission" was prayed by the entire congregation. The mission was advertised in local newspapers, and every Sunday bulletin contained some information about the approaching mission. A Question Box for any question concerning the Christian life was placed in the narthex. These questions formed the basis for the period of instruction following the sermons. A frank and open discussion of the questions by the missionary, interpreting the teachings of the Church and the Word of God and drawing upon the abundant experiences of his pastoral life, settled many problems and started people thinking about this matter of membership in the divinely established Church. The mission was highly successful.

In our parish a Preaching Mission was held February 20-22, 1938, and again February 26-28, 1939. The fact of spiritual growth is clearly evident when comparing the questions received this year with those of a year ago. The pastor, too, can see a changed church life with more serious interest in what the Church has to offer her members and the world.

The themes of our missions were: "Christian Living" in 1938, and in 1939 "The Life and Work of the Church." Both missions were conducted by the Rev. Arthur G. Marcell, pastor of Transfiguration Church, Philadelphia, Pa. The popularity of our missions, because of the interest of our members and the capable leadership of our missionary, is attested by the attendance. In 1938 on three successive nights the figures are: Sunday, 68; Mon-

day, 86; Tuesday, 96. The following Sunday we had the largest attended Communion Service in recent years excluding Easter (75 communed). In 1939 the record is good in spite of limiting factors. We opened with the Communion Service Sunday morning, at which 61 communed. On the three evenings the record was: Sunday, 74; Monday, 88; Tuesday, 80.

The Preaching Mission is an effective method for Christian education, for presenting the Life and Work of the Church of Christ, and above all, for *spiritual awakening*. As such it deserves a place in our congregational program for Christian edification.

LUTHERAN STUDENTS AT THE UNIVERSITY OF WISCONSIN

A LUTHERAN Student Association Council for the purpose of closer co-operation among the various groups to which they belong, was organized at the beginning of the second semester of the present academic year by Lutheran students at the University of Wisconsin.

The first project of the L. S. A. Council was the planning and promotion of a Mission for all Lutheran students which was held March 10, 11, 12, 1939. The Mission brought to Madison Dr. Sverre Norborg, professor of philosophy at the University of Minnesota. In an integrated series of addresses and by personal conferences Dr. Norborg met more than three hundred different students. On Friday evening at the opening dinner Dr. Norborg spoke on the subject, "Why Not Christianity?" In his address he showed the shift through history by using such phrases as *Of course Christianity, Perhaps Christianity, Perhaps not Christianity, Of course not Christianity*.

Sunday evening the several L. S. A. student groups at the university taxed to capacity the facilities of St. John's Lutheran Church when 250 students heard Dr. Norborg expound his idea of the Christian philosophy of life. He based his talk on the three philosophies of living to be found in the Parable of the Good Samaritan.

Fifty faculty members, graduate students, and pastors at a luncheon on Saturday heard Dr. Norborg on the theme, "What I Have Learned from Psychiatrists." A lively discussion of various aspects of the subject had to be closed, due to conference appointments with students. About eighty students met Dr. Norborg individually or in groups for discussion of problems in intellect, morality and personality. The consensus of opinion is that the best type of integrated program can be built about a one-man leader.

Much of the success of this Mission is naturally due to the efficient work of the Council and particularly to the able direction given by Mr. Richard Solberg of Minneapolis, the president.

Other officers of the Council are Miss Ruth Siekert, New York City, secretary; Miss Virginia Nyberg, Madison, treasurer. Every student group is represented on the Council by three members, and the president of every student group is a vice-president of the Council.

The faculty adviser is Prof. Olaf A.

Hoegen of the Chemical Engineering Department of the University of Wisconsin. The active pastoral advisers are the Rev. E. J. Blenker, pastor for students of the United Lutheran Church, and Otto J. Wilke, D.D., pastor of St. John's Church and vice-president of the American Lutheran Church. The consulting advisers of the Council are the Rev. A. C. Becker, the Rev. Irwin Bondo, the Rev. Conrad Hoyer, and the Rev. Morris Wee, Ph.D.

U. L. C. A. COLLEGES

WITTENBERG THEN AND NOW

WITTENBERG COLLEGE students and faculty and alumni and friends joined Monday, March 20, in morning convocation for the observance of the ninety-fourth anniversary of the founding of the college.

Sharp contrasts between the Wittenberg of 1845 and the Wittenberg of 1939 were established, refreshing reminiscences were supplied by the faculty Founders' Day speaker, Dean Ruth Immell, who spoke on "Stars Over Wittenberg."

Dean C. G. Shatzer presided. Dean B. H. Pershing conducted the devotions. The Wittenberg orchestra with Director Arnold Oehlsen played Tschaikowsky's second movement from the Fifth Symphony. The Wittenberg a cappella choir, with Prof. John Thomas Williams directing, sang Tschaikowsky's "Cherubim Song" and "A Legend," and both musical organizations were combined for the singing of "Alma Mater." Dean L. H. Larimer of Hamma Divinity School gave the benediction.

"And Gladly Serve" was a short skit presented by members of Arrow and Mask, women's honorary senior society, in which Miss Mary Elise Heckathorn of Springfield, representing Wittenberg, gave kindly advice to Miss Winifred Kiester of Middletown, who took the part of a young graduate, willing but undecided about going into missionary work in Japan. Pantomime was used to show the devotion to Christian causes which has taken many Wittenberg graduates into all continents.

In speaking on "Stars Over Wittenberg," Dean Immell chose to tell the audience of the great life of service given to Wittenberg by the late Dr. B. F. Prince, who once said, "I believe if my heart were taken out, you would find Wittenberg written there." She spoke of Dr. Prince as a citizen much respected, and much loved; as a college administrator who was a "builder, a truly representative Wittenberger."

Taking her materials in part from the manuscript of Dr. Prince on the history of Wittenberg, in part from the earliest letters and the publications of the college, the speaker reported that Dr. Prince as a lad sold eggs in Westville stores for six cents a dozen; that he came to Wittenberg with six dozen candles made by his mother to be used for study; that the only gymnasium at the college in 1861 (in contrast with the great field house there now) was a horizontal bar between trees. The speaker made allusion to the fact that women were admitted as students in 1874, much to the horror of the male undergraduates who prophesied that women

students would have difficulty in keeping up with the fast pace for erudition as set by the men.

She pictured Dr. Prince as beloved for his kindliness, his gentleness and his artlessness; for his inherent love of nature; for his constant devotion to the college; for his watchfulness over all finances; for his versatile, energetic loyalty. She pictured his home as "The House of Hospitality."

K. G. LIND.

WAGNER COLLEGE

UNDER direction of the college chaplain, Dr. Willis Hinman, Lenten services have been planned for the regular Chapel Hour. The speakers listed are the Rev. G. R. F. Tamke, pastor of St. John's Lutheran Church, Union City, N. J.; the Rev. Stephen Hirzel, St. Peter's Lutheran Church, Long Island; the Rev. F. W. Grunst, St. Paul's Lutheran Church, East Portchester, Conn.; the Rev. Russell F. Auman, Lutheran Church of the Redeemer, Scarsdale, N. Y.; and the Rev. Dr. F. H. Knubel, president of the United Lutheran Church in America.

Wagner's choir will broadcast at 9.30 P. M. over the country's leading classical music station, WQXR, New York City.

SUSQUEHANNA UNIVERSITY

ERNEST S. WILLIAMS, the distinguished conductor and musician, will be guest conductor at the concert to be given by the All-Master Band in connection with the All-Master Band Festival to be held on Susquehanna University's campus at Selinsgrove, Pa., April 27, 28 and 29. This will be the third season for the Festival at Susquehanna University which annually attracts 150 or more of the better musicians from Central Pennsylvania high school bands.

The Festival will also feature drill clinics, conferences for band directors, and other events important to band men. The Festival is under the direction of its organizer, Prof. Elrose L. Allison, of the Conservatory of Music faculty.

Susquehanna University is aiding in one of the projects of the Commercial Teacher-Training Institutions, and that is the collection of the various state requirements for the certification of the commercial teacher.

New York's requirements are different from those of Pennsylvania, and Pennsylvania's requirements differ from those of New Jersey, and so on. It is hoped that recommendations can be made by the organization of Commercial Teacher-Training Institutions, and that these state requirements will be very desirable to all persons studying the commercial education courses in colleges.

Susquehanna is making plans for Commencement and its most gala Alumni Day, June 3. Special class reunions, luncheons, dinners, receptions, and an Alumni Day play will be held on this day.

President Calvin V. Erdly, of the Susquehanna University Alumni Association and superintendent of the Lewistown Schools, has appointed a committee to arrange the Alumni Day program.

JOINT LUTHER LEAGUES IN EDMONTON

IT WAS with real anticipation and pleasure that approximately 175 young people gathered for the second meeting of the joint Luther Leagues of Edmonton, Canada, on the evening of March 16, in the rooms of Trinity Church. The five pastors, the Rev. H. W. Luetkehoelter, the Rev. C. S. Lystig, the Rev. E. Nommensen, the Rev. J. A. Vikman, and the Rev. R. Krisch, were present with a good representation from their Leagues.

In a short, expressive talk based on John 17: 21, "That they may all be one," the Rev. H. W. Luetkehoelter welcomed the group. The theme for the evening was one befitting the Lenten season, "Uplifted Eyes." The topic was very well developed by three speakers in three phases, "The Inward Look" by Mr. Edvind Nielsen, "The Upward Look" by Miss Helen Erikson, and "The Outward Look" by Mr. Herman Flaaten. Appropriate music was sung between the talks by the joint choirs of St. John's and Trinity churches; the Ladies' Chorus from Central Lutheran Church; a vocal solo by Miss Bodil Gottlieb; and two violin duets by Mr. Ted Cloves and Mr. Gilbert Janke. The program closed with the benediction and prayer by the Rev. C. S. Lystig and the singing of "Now Thank We All Our Lord" by the entire group.

An interesting announcement made by the Rev. J. A. Vikman was that plans were going forward for an All-Canada Lutheran youth meeting to be held in Saskatchewan in the summer of 1940.

RUTH POETZSCH.

GOOD FRIDAY MEDITATION

Pastors Conduct Three-hour Service in Mauch Chunk

AS HAS been the custom for the past seven years, the Three Hours' Devotion was conducted in St. John's Church, Mauch Chunk, Pa., the Rev. Addison C. Planz pastor, on Good Friday afternoon from 12.00 noon to 3.00 o'clock.

With each succeeding year, an increased attendance has been noted; people attending from many surrounding towns.

Seven pastors preached during the service, each of whom conveyed thoughts rel-



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ative to the seven utterances of the Saviour on the cross.

The photograph includes the pastors who participated in this year's Devotional Service. From left to right they are: the Revs. Richard Beck, Bowmanstown; Addison Planz; Francis Shearer, East Mauch Chunk; Martin Luther Wahrmann, Aquashicola; Wilson Hartzell, Lehigh-ton; Lester Fetter, Weissport; and Arthur Snyder, Mahoning Valley.

The Junior and Senior Choirs, under direction of Prof. Paul Reichard, led in the singing.

The devotional service used was that prepared by the Common Service Book Committee of the Board of Publication of the United Lutheran Church in America and the suggestions were strictly adhered to throughout the service.

The Rev. Addison C. Planz and the Rev. Richard Beck were the liturgists.

PERSONAL

The Rev. H. D. Amundson, pastor of Grace Church, Alden, Minn., has accepted the call of Faith Church, Winona, Minn., to become its pastor immediately after Easter. The Winona church was made vacant the first of the year by the Rev. F. W. Ihlenfeld's acceptance of the call from St. Mark's, Fargo, N. D.

Mr. Amundson has been at Alden since July 1936. Here, and in his first charge, at Salem, S. D., the congregations made marked progress under his leadership.

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Rev. E. Raymond Baublitz is now completing his first year as chaplain of the Valley Forge Military Academy at Wayne, Pa. This academy is a private preparatory school with an enrollment of 370 boys from twelve to twenty years of age, and ranks among the first three such schools in the United States.

Though undenominational, the school since its inception has surrounded its students with an avowedly Christian environment possessed of numerous facilities for training in Christian principles and the development of Christian attitudes. Not the least important of these facilities is the Cadet Chapel, a beautiful place of worship in Colonial architecture, where the entire corps attends services Sunday mornings following a Military Church Parade. Here, too, Holy Communion is celebrated each Sunday at an earlier hour. A "Church Training Class" of more than fifty members will this year be the means of bringing many of the boys into adult membership in the various denominations.

As Guidance Officer of the academy, in charge of student activities, Chaplain Baublitz has the opportunity to develop personal contacts with every member of the corps.

Among the guest chapel speakers for the year 1938-39 were the following Lutheran clergymen: Dr. Henry W. A. Hanson and Dr. Harvey D. Hoover of Gettysburg, and the Rev. Fritz O. Evers of Baltimore.

A graduate of Gettysburg College and Seminary, Pastor Baublitz before going to the Valley Forge Academy served as assistant pastor at First Church, Dayton, Ohio; Christ Church, Rosedale, L. I., N. Y.; and in the army for three years on active duty with the CCC. He is a "ministerial son" of Grace Church, York, Pa.

The Rev. A. Boerstler observed the eighth anniversary of his pastorate at Mt. Calvary Church, McKees Rocks, Pa., the first of March. The following pastoral acts were reported: 145 infants baptized; 432 accessions to membership, 40 of whom were received by adult baptism and about 70 of this number were Roman Catholics and a number of children of Roman Catholic parentage; 45 marriages solemnized; 65 funerals conducted. The membership of Mt. Calvary now numbers 837 baptized, 602 confirmed and 437 communing members.

The Rev. George S. Derrick has resigned the Forestville Parish of the Virginia Synod to accept the call of the Botsourt Parish of the same synod effective March 15.

The last service, March 12, was an outstanding event for the St. Mary congregation of the Forestville Parish, for on that date Dr. R. Homer Anderson, superintendent of the Virginia Synod, was the speaker at the dedication of an educational building erected beside the church. Light fixtures, and a library cabinet and desk of the church were blessed in connection with this service.

At Solomon Church during this pastorate, an educational building annex of a story and a half in height was added, housing an oil burner air-conditioned heating plant. Lights were installed in the church.

The membership increase in the Forestville Parish was 119; \$18,989 was given for all causes, of which \$6,110 was for benevolence in the United Lutheran Church.

Pastor Derrick has served as secretary of the New Market Conference and of the Sunday School Association of that Conference. He leaves a faithful people and many friends who wish him and his family success in their new field of labor.

The Rev. Max Gilmer, pastor since 1934 in the New Cambria Parish of the Kansas Synod, has accepted a call to St. Paul's Church, Valley Falls, Kan., and moved to that city March 15. He succeeds the Rev. Ernest Tonsing, who is now pastor of St. John's, Wellington, Kan. The Valley Falls church has been supplied since November by the Rev. Frederick Weisenborn.

The Rev. W. K. Himes, for thirteen years pastor of the First Lutheran Church, Lancaster, Ohio, has resigned this pastorate to accept the position of chaplain at the Boys' Industrial School of Lancaster, Ohio. After May 1 his address will be Boys' Industrial School, Lancaster, Ohio.

Charles J. Shealy, D.D., who for the past two years has served as field secretary of Newberry College, Newberry, S. C., took charge as pastor of Woman's Memorial Church, Spartanburg, S. C., March 1, succeeding the Rev. Day B. Werts, who went to Nashville, Tenn., last October. Concerning the work of Dr. Shealy, President James C. Kinard of the college said: "During the time of his service as field secretary Dr. Shealy has been eminently successful in bringing the cause of Christian education and Newberry College closer to the hearts of the people."

In the city of Spartanburg Dr. Shealy is finding a wonderful opportunity for the growth and development of the church. A splendid congregation greeted him at his first service on March 5, when he preached a sermon appropriate to the close of the Week of Prayer as observed by the women of the Missionary Society.

Mrs. Catherine Lucy Knubel Springhorn, wife of Charles Springhorn, president of the Board of Trustees of the Lutheran Hospital, New York City, died at her home in Scarsdale, N. Y., March 24. Mrs. Springhorn was the sister of Dr. Frederick H. Knubel, president of the United Lutheran Church in America.

PIPE ORGAN DEDICATED

Anderson, S. C. The installation of a new pipe organ in Holy Trinity Church, the Rev. Alton C. Clark pastor, was completed March 15 and the organ was dedicated at the 11.30 A. M. service the following Sunday. After the dedication service and during the church service, there was vocal and instrumental music.

Holy Trinity Church recently passed its third birthday, having been organized February 23, 1936. Since the time of its organization, the church has had steady growth in numerical strength and in acquiring physical equipment. The church has been functioning under the super-

vision of the Board of American Missions, which has rendered much and beneficial aid in the work; also a gift of \$5,000 was given by the Women's Missionary Society of the Synod of South Carolina which was applied on the building of the church as a memorial to the late Mrs. M. O. J. Kreps.

During 1936, the church purchased two lots in one of the finest residential sections of Anderson; 1937 brought the erection of the church building; 1938 brought the erection of the parsonage; and this year has already brought the installation of a pipe organ adequate to meet the needs of the church. The valuation of the church plant and equipment is \$25,000, with an indebtedness of less than one-third of its value.

The recently installed organ was made by M. P. Möller, Inc., of Hagerstown, Md. Henry von Hasseln, who has served as pianist for the church since its organization, will continue in the capacity of organist.

The organ fund was begun last July when the first contribution was voluntarily made by the children of the first daily vacation Bible school; the fund has grown through freewill gifts so that at the time the organ was installed it was paid for in cash.

OBITUARY

The Rev. William M. Smith

Having borne the burden and heat of the day, another member of the "Octogenarian Club," has fallen asleep, and is resting from his labors.

The Rev. William Martin Smith, son of John Conrad and Catherine Mayer Smith, was born in Lancaster, Ohio, May 22, 1852, and departed this life in his native city March 25, 1939, nearing his eighty-seventh milestone. He was one of three children, two sons and one daughter, all of whom are now deceased. The eldest, George Smith, was an instructor for many years in the college located in Canton, Ohio.

William M. Smith, the second son, was graduated from the Lancaster High School, and attended Wittenberg College and Theological Seminary, Springfield, Ohio, in preparation for his life work. He was graduated from the seminary in 1877, and was ordained to the gospel ministry in the fall of the same year by the Miami Synod at St. Paris, Ohio. His first charge was in New Springfield, Ohio.

It was while he was pastor in this field that he met Miss Salome Elizabeth Miller, who later became his sympathetic and able helpmeet for so many years a helpmeet truly in the home and in the gospel ministry. She preceded her husband to the better home beyond, departing this life October 15, 1926. By this marriage he became a member of a rather notable family, notable in that seven sons and sons-in-law were ministers of the gospel, and all of them ministers in the Evangelical Lutheran Church. I should be noted, however, that, with a single exception, all of them have now gone to their blessed reward. Mr. Smith was an able and conscientious preacher of the Word, a devoted pastor, a loving and considerate husband and father, and a kindly neighbor and friend. To the marriage thus effected there was born one child, a son, Ralph Homer, now a successful physician in the City of Lancaster.

Mr. Smith served faithfully and well the following pastorates: New Springfield, Ohio; Vandalia, Ohio; Berrien Springs, Mich.; Findlay, Ohio; and Washington, Ill. He served the last of these for fifteen years. On account of failing health he was compelled to relinquish his efforts and to retire from the gospel ministry. He located in his native city, where he continued to reside until the Master called him to the better life beyond. For a time he occupied a home of his own, and later, as circumstances required, he became a resident of his son's home, Dr. Ralph H. Smith and wife. After retirement he became much interested in the art of painting, and was an artist of no small repute. Recently some of his paintings won the prize at the Lancaster County Fair. In evidence of his skill, his pictures adorn the walls of many of his relatives and friends.

The funeral services were largely attended, and were conducted by his pastor, the Rev. W. K. Himes, assisted by the Rev. B. F. Paist, the Presbyterian pastor of the city. The interment took place March 27 and the tenement of clay now lies by the side of his beloved wife in the beautiful Forest Home Cemetery, Lancaster, Ohio, awaiting the resurrection.

He is survived by his son, Dr. Ralph H. Smith; his daughter-in-law, Mrs. Thero Vickery

Smith; his granddaughter, Mrs. Florence Smith Tracy, and her husband, Walker F. Tracy; and his great grandson, William Walter Tracy, all of Lancaster, Ohio. Also by his brother-in-law, Dr. Eli Miller, Springfield, Ohio; a sister-in-law, Mrs. A. C. Miller, Ardmore, Pa.; and many nieces and nephews with their families.

Eli Miller.

SYNODS

The forty-eighth annual convention of the *Evangelical Lutheran Synod of California* will be held in St. Paul's Church, Lincoln Boulevard and Washington Street, Santa Monica, Calif., the Rev. Clifford B. Holand pastor, May 2 to 4. The convention will begin with The Service and the Sacrament of Holy Communion Tuesday, May 2, at 10.00 A. M. Business sessions will meet daily at 9.00 A. M. and 2.00 P. M. Evening services at 7.45 o'clock.

Clarence F. Crouser, Sec.

The second annual convention of the *Central Pennsylvania Synod* will be held in Zion Church, Harrisburg, Pa., S. W. Herman, D.D., pastor, May 15-18. The convention will open with the sermon by President M. R. Hamsher, D.D., at 7.45 P. M., Daylight Saving Time. The Holy Communion will be administered at the opening service.

Joseph D. Krout, Sec.

The eighty-fifth annual convention of the *United Lutheran Synod in Iowa* will be held in St. Mark's Church, Dubuque, Iowa, the Rev. M. E. Leshner pastor, May 8-10. The opening session will be at 4.00 o'clock, Monday afternoon, and will include the Service of Holy Communion.

E. A. Piper, Sec.

The seventy-first annual convention of the *Synod of Kansas and Adjacent States* will be held at St. Mark's Church, Kansas City, Mo., Dr. Andreas Bard pastor, April 17-19. Luther League program and reception for delegates will be held Monday, April 17, 8.00 P. M. Service of Holy Communion with sermon by President Charles A. Puls Tuesday, 9.00 A. M. Auxiliary banquets will be held Wednesday night.

W. Wilbur Klover, Sec.

The *Michigan Synod* will meet in Ascension Church, Pontiac, Mich., May 15-17. According to action of synod at the 1938 convention, the preliminary business with roll call will begin at 4.30 P. M., Monday, immediately following the devotions at 4.00 P. M., by R. J. White, D.D., the convention chaplain.

The Holy Communion will be administered at the Service, Monday, May 15, at 8.00 P. M., with the president of synod, the Rev. C. F. Stickles, preaching the sermon.

Standing committees will meet Monday, May 15, in the afternoon, at the time set by the chairman of each committee. Committee chairmen desiring to hold meetings at that time will kindly notify the members of their respective committees.

F. P. Madsen, Sec.

CONFERENCES

The *Allentown Conference of the Ministerium of Pennsylvania and Adjacent States* will hold its one hundred thirty-ninth annual convention

in St. John's Church, North Ninth St. near Main, Stroudsburg, Pa., the Rev. Peter N. Wohlson pastor, Monday and Tuesday, April 17 and 18. The Communion Service will be held Monday at 10.30 A. M. Business session at 2.00 P. M. Ralph H. Long, D.D., executive secretary of the National Lutheran Council, will address the evening session. Representatives of the Church will be heard Tuesday morning.

David H. Frederick, Sec.

The annual convention of the *Lancaster Conference of the Ministerium of Pennsylvania* will be held in St. Paul's Church, Millersville, Pa., the Rev. Ellerslie A. Lebo pastor, Tuesday, May 2. Sessions at 10.00 A. M., 1.30 and 7.30 P. M.

Paul J. Henry, Sec.

The annual convention of the *Philadelphia Conference of the Ministerium of Pennsylvania and Adjacent States* will be held in All Saints' Church, Germantown Ave. and Cayuga St., Philadelphia, Pa., April 17 and 18, opening with The Service and Holy Communion at 4.00 P. M.

Ira S. Fritz, Sec.

The *Eastern Conference of the United Lutheran Synod of New York* will meet at Athens, N. Y., April 18 and 19. Meetings will be held in Zion Church, the Rev. Luther S. Straley pastor, beginning at 2.00 P. M. on the eighteenth.

D. E. Fritts, Sec.

The spring meeting of the *New York Conference of the United Lutheran Synod of New York* will be held April 26 at the Church of the Redeemer, Yonkers, N. Y., the Rev. Charles O. Thompson pastor. The meeting will open with the Communion Service at 10.00 A. M.

Ernest C. French, Sec.

The third annual meeting of the *Western Conference of the Synod of West Virginia* will be held April 16 and 17 at the First Lutheran Church of Parkersburg, W. Va., the Rev. David E. Kinsler pastor. The theme will be "Worship." Opening service Sunday evening, April 16, at 7.30 o'clock, in charge of the conference officers.

D. E. Kinsler, Sec.

WOMEN'S MEETINGS

The *Women's Missionary Society, Chicago Conference of the Illinois Synod*, will meet for its thirty-eighth semi-annual convention, 10.30 A. M., April 25, in the Joliet Lutheran Church, Joliet, Ill., the Rev. H. G. Cooper pastor. Miss Bertha Koenig, missionary from Liberia, Africa, has been procured as speaker.

Edith Spaid, Sec.

The sixty-fifth annual convention of the *Women's Missionary Society of the Synod of Iowa* will meet May 8-10 in St. Mark's Church, Dubuque, Iowa, the Rev. M. E. Leshner pastor.

Mrs. A. M. Simonsen, Sec.

The fifty-ninth annual convention of the *Women's Missionary Society of the Synod of Kansas and Adjacent States* will convene in St. Mark's Church, Kansas City, Mo., April 18 and 19.

Mrs. George L. Search, Sec.



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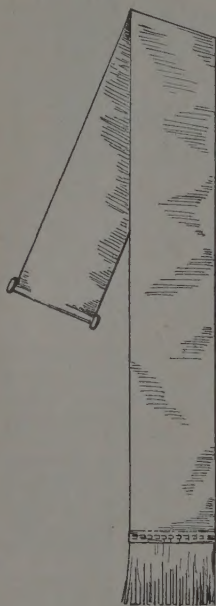
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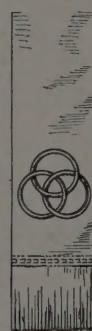
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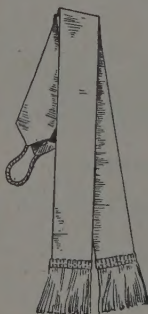
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